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A first-century *Prajñāpāramitā* manuscript from Gandhāra - *parivarta* 1 (Texts from the Split Collection 1)

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1 Introduction

The general content of the Split Collection of manuscripts on birch-bark, written in Gāndhārī language in Kharoṣṭhī script, has been described by the first author (Falk 2011), who was entrusted with the scrolls by their owner in Pakistan. Realizing that the position of the text in the range of *Prajñāpāramitā* literature can only be properly understood when the early Chinese translations are used for comparison, he contacted the second author and a collaboration for a first edition was agreed upon. Shortly afterwards, the second author's seminal volumes containing an edition of Lokakṣema's first Chinese translation (Karashima 2011) and an encompassing glossary (Karashima 2010) came out.

Some basic insights arising from a first study of the collection were presented in a paper read at the 15th Congress of the International Association of Buddhist Studies at Emory University, Atlanta, in June 2008. In its published form, the preliminary results regarding the *Prajñāpāramitā* (Falk 2011: 20-23) were summarized as follows:

- Age: A text called *Prajñāpāramitā*, closely resembling the translation of Lokakṣema, existed in the second half of the first century AD (Falk 2011: 20, Karashima 2010: 759f.). The present study advances the arguments to show that the present manuscript is the copy of an earlier one. Unfortunately, the distance in time between the present copy and its exemplar cannot be expressed in a number of years.
- Extent of preserved text: The text was written on a scroll made from sheets of birch-bark glued together. We have no guarantee that this scroll contained all of chapters 1 to 5 in a form similar to the Sanskrit version of the *Aṣṭasāhasrikā Prajñāpāramitā*, but if it did, as seems rather likely, the scroll was much larger than what is still preserved. Inscribed on both sides, it was later torn apart at a point around the middle of *parivarta* 1 written on the back-side of the bark, which is situated opposite the middle of *parivarta* 5, written on the outside of the bark.
- Extent of original text: A separate strip of bark bearing a colophon speaks of the first *postaka* of the manuscript, as if more scrolls containing more chapters were written or intended to be written. If the language of Lokakṣema's version was Gāndhārī and if his text is only slightly larger than our manuscript, then it stands to reason that our text in its complete state should also have contained as many chapters as were known to Lokakṣema.
- Position in the pedigree: The shorter phrases and the same number of chapters

suggest that Lokakṣema did not abbreviate a text similar to the Sanskrit version, but rather translated a version already slightly enlarged in comparison to our manuscript, so that our manuscript can be regarded as representing the forerunner to the one Lokakṣema knew.

- Original language and region of origin: It is hardly far-fetched to assume that this text had its origins in Gandhāra proper, that is in the Peshawar valley with its tributaries, including the adjoining region of Taxila. This implies that the language of the original text was Gāndhārī, just as was assumed on the basis of some expressions in Lokakṣema's translation which presuppose sound changes only found in Gāndhārī, and not in other Indian vernaculars of the time (Karashima 2010: 760).

The present edition developed in several stages. After a first look at some fragments in a Kharoṣṭhī seminar at the Freie Universität Berlin in 2005, during which Ingo Strauch identified the text's Sanskrit relative, the first author continued to separate the layers and to reassemble the scanned segments electronically for a continuous presentation. This task made great progress during a study period at Soka University in Hachioji in spring 2010, where all parts were again read in a group comprising the two authors and Tatsushi Tamai.

Several interested scholars have asked the first author for readings of certain passages and thus expressed the need for an undelayed access to the chapters. For this reason we decided to publish a preliminary reading of the Gāndhārī text as part of a conspectus presenting the Prajñāpāramitā in several versions:

- The first author is responsible for the left-hand (even-numbered) pages. Here the readings of the Gāndhārī text are given in bold, spaced in such a way that the close relationship with its Sanskrit offshoot can be easily perceived. Below the Gāndhārī text, the standard Sanskrit text, as published by P.L. Vaidya in 1960, follows in normal type where it provides a close parallel to the Gāndhārī version; minor additions without much philosophical concern are not marked separately.

More important insertions, longer inserted phrases and additional paragraphs without a Gāndhārī parallel are printed in italics. This way, we hope the reader will instantly see how sentences have been enlarged on the way from Gāndhārī to Sanskrit without much change to their basic statements; others have been changed in their meaning, and large sections have been added.

The right-hand (odd-numbered) side is the individual contribution of the second author and contains an English translation of the text of Lokakṣema, with additions from the translation of Kumārajīva, all with copious notes. Here, the shorter time difference between Gāndhārī and Chinese becomes evident in comparison with the longer additions found in the Sanskrit text: Lokakṣema has few and Kumārajīva has more of them.

This fourfold division (Gāndhārī and Sanskrit texts, and Chinese and English translations) will certainly facilitate all sorts of comparisons, may they concern linguistic features, questions of genre or the development of Mahāyāna religious concepts. It was planned to present the same kind of synopsis for chapters 1 and 5. However, due to an unforeseeable development the second author was not in a position to complete the presentation of the Chinese part of chapter 5 which will follow in next year's issue of

this journal.

We present this first installment to the world of interested scholars and hope to have served their immediate needs as expected. A full presentation dealing with all aspects of the manuscript and its language will be the subject of a separate publication in the series of the Munich-Berlin Kharoṣṭhī project “Early Buddhist manuscripts from Gandhāra”, financed by the Scientific Conference of the German academies (Akademieprogramm der Gemeinsamen Wissenschaftskonferenz) from 2012 onwards.

2 The manuscript

2.1 The birch-bark scroll

The scroll may have been produced by rolling the sheets in a perfectly circular fashion. Alternatively, folding may have produced a flat package with a more elliptical cross-section. In any case, the scroll was flattened during storage and this resulted in some broad and comparatively flat parts, while others are narrow and bent. Some of these bent parts broke and fell off, particularly from the outermost layers, with some broken parts lost before the scroll was found. The result is a series of flat parts which I call segments, in contrast to the smaller detached parts of segments, being called fragments. The numbering of the segments is explained below. Some segments preserve the left side intact while the right side, where lines start, is shortened by a few centimeters throughout. The majority of segments ends at an angle on the right side as a result of storing the scroll upright in a tilted position of roughly 45 degrees. In this position it must have been preserved for a long time to account such significant damage. Naturally, two opposing segments show the angular abrasion mirror-inverted.

As preserved, the inscribed parts of the manuscript measure a total of ca. 90 cm in length; the segments are 15 cm wide on average. The physical construction of the manuscript, however, is somewhat complex. As can be seen in fig. 4 we are dealing with two inscribed sides on the largest part, shown in the middle column, with the blank reverse sides shown in gray. There are five segments blank at the beginning of *parivarta* 1 and three where *parivarta* 5 begins to show. Both ends are supplemented by other stretches which have blank reverse sides too. This allows us to say that longer sheets of bark were glued together over 3-5 segments. The gluing seems to have involved more than two sheets: where *parivarta* 1 ends on the large sheet, another one follows with *parivarta* 5 setting in on the reverse. However, segment 1A2 ends with lots of space free whereas 1A5 continues the text without interruption. That means that a longer sheet was glued to the back-side and a shorter sheet to the front-side, thus fixing one long sheet of bark in a sandwich fashion to another one.

The figure makes it clear that the start of *parivarta* 1 presupposes three segments which are inscribed on the back-side and it stands to reason that some other text approached from above, having been removed from the scroll.

The bark shows knotholes at several places. In two cases, lines 1-29 and 5-26, the manufacturer of the scroll glued a small piece of bark across a knothole.

2.2 The segments

The segments are stored in five glass frames. Four to seven segments fill one frame. The original position of all segments and fragments could not be determined during the separation process, although each stage was photographed. The five frames are numbered 1 to 5, the front-view A and the back-view B. The segments are numbered in the direction of writing. Since the writing goes down on one side and up on the other side of the scroll, the first segment in frame 1 is numbered “1A1” for the front-side and “1B7” for the back-side. As all segments in frame 1 have blank back-sides, these are not labeled in fig. 4, but the first doubly inscribed segment 2B3 = 2A2 is, carrying lines 1-06-08 on its front-side and lines 5-46-49 on its back-side.

There are very few cases where a direct link from one segment to the next could not be achieved by at least one fragment. One is 1-09 to 10 which corresponds to 5-45 to 46. Since in both chapters the parallel texts continue without interruption, the missing material link cannot be used as an argument to cast doubt on the sequence.

The bark as removed from the birch tree consists of layers built up in several consecutive years. Occasionally, a manuscript bark disintegrates horizontally into very thin layers of which only the top-most preserves the letters. A major part of segment 4B3, lines 1-38 to 41, had thus partly peeled off, with letters preserved on both parts, so that two segments had to be combined to regain their full content.

Segment 3A8, lines 5-62 to 5-65, is reconstructed from three fragments. One is the torn part of the surface. A very small fragment marking the beginning of line 5-65 shows that chapter 5 ended with this line, as there is free space after the last letter *vi*. The upper left part was covered by the colophon sheet with a considerable amount of overlap. As the colophon sheet is so thin it was possible to scan the fragment with light from above which showed the hidden text. The letters from one part of the colophon sheet are still visible behind and between the text letters.

3 The text

Although writing the Prajñāpāramitā or having it written by others is highly recommended in the text, the Gāndhārī manuscript also contains some features of an oral transmission. Three times, first in 1-52, we read *pialo*, Skt. *peyālaṃ*, an instruction to expand one topic on the basis of the narrative structure of another one just presented. The same term *pialo* is again found at the beginning of line 5-18, a third time in line 5-35. The Sanskrit version also makes use of this term and device, but not in our places.

3.1 The exemplar

The manuscript was copied from another one which was written in Kharoṣṭhī as well. One telling blunder is found in 1-50 where we read [a]*bhaśibhavati* instead of *abhasaṇabhavati*. In the exemplar, the letters *sa-ṇa*, as in 1-53 [fig. 5, below] must have touched each other so that they looked like a *śi*.

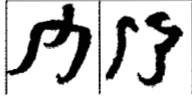


fig. 5: *śi* (left) miscopied in line 1-50 from *sa-ṇa*, as in 1-53 (right).

Another mistake only possible in Kharoṣṭhī is misreading *śa* for *ya*. A case is *anuśaśaṇi* in 1-16 for *anuśayaṇi*.

The letter *he* in 1-14 *saye he* could be a miscopied *saye hi*.

There is evidence to guess the shape of the exemplar. Lines 1-20 and 21 contain a duplicate series of about 30 letters, probably because of an identical beginning of two lines in an exemplar with this number of letters per line. The present manuscript has about 50 letters in a line. This can be compared to the Dharmapada of the Split Collection, where likewise a line is accidentally repeated (Falk 2011: 16f, with fig. 4).

In places the scribe copied unclear letters blindly, although a correction would have been easy. In line 5-36, letters 10 and 11 should have been *pha-lo*; however, they look like *po-pa*. I have no other explanation than a graphically copied faulty or illegible exemplar.

4 The language

4.1 The sounds

We have no large-scale evidence for a difference in underlying phonetics between the exemplar and the present copy. Our text does not distinguish between spoken /ṇa/ and /na/ and uses the hooked form of the letter, which is traditionally used for *ṇa*, for both sounds. Transcribing this letter as *ṇa* is conventional and need not represent what our scribe uttered.

In other texts *bha* can interchange with *vha*. Our text presents only a single case of *vha* in line 5-36 in *pravhabhiśati*, Skt. *prabhaviṣyati*, which probably arose from a first mistake *pravabhiśati*, i.e. an unintended transposition of *v* and *bh*, which was then partly corrected by adding the right-side hook which distinguishes *va* and *vha*. Since our text wrote *vha* from the start, the correction must be a feature of the exemplar.

4.2 Sandhi

A vowel disappears twice before the *e-* of *eṣa*, once in *yoteṣo* in 1-22 for Skt. *yukta eṣaḥ*; and then in *kaseṣa* in 1-41 which would be written *kasa eṣa* in full spelling; the Sanskrit parallel text resolves to *kasya caiṣā*.

4.3 Vocabulary

The Gāndhārī text makes ample use of the eastern *bhaṃte* in addressing the Buddha, while the Sanskrit version never uses this term and replaces it by *bhagavān*.

The difficult *vigubāṇa* in 1-26 is completely left out in Sanskrit; the root *vi-guph/gulph/gumph* probably had a rather limited regional distribution. Lokakṣema knew it as *gambhīra*, Kumārajīva used a term for *vistareṇa* instead. None of them mistook it for Skt *vikurvāṇa*, nor did the author of the Sanskrit version.

There are a number of variants. The Skt. vocative *āyusman* is found as *aiśpa* and *ausa* applied without a rule in about equal numbers both to Subhūti and Śāriputra. The verbal clause *etad avocat* usually is found as *edadoya*, but once also in a form closer to Sanskrit as *edadoca* in line 5-57, unattested so far.

5 The script

The script is rather traditional, with little ornamentation. Hardly any “modern” Kharoṣṭhī letters are found apart from the “under-barred” *ga*. The corkscrew-*sa* is missing, as are all other over-barred and under-barred letters. Very few letters are different from their usual form. A notable example is the *li* [fig. 6, *below*], where the vowel sign does not cross the horizontal part of the left arm vertically, but the lower part of the vertical horizontally.



fig. 6: *li* with horizontal crossbar.

In other hands it is difficult to distinguish between *ho* and *hu*, if the standard *u*-bend is not used. Our scribe is usually consistent in that he attaches a horizontal stroke when writing *hu*, and a slanting stroke for the *ho*. In this respect he follows the tradition of Aśokan Kharoṣṭhī closely. This allows us to say that he spells Subhūti’s name as *suhuti*, quite in line with the occasionally found form *subhuti* (1-04), where the *u*-bend at the foot of *bha* leaves no doubt. On the other hand, his *ho* for Sanskrit *khalu* is mostly written with the slanting *o*-stroke. Although in some cases *ho* is found where *hu* is expected or vice versa, for the transliteration the Aśokan definition is applied throughout, simply to render correctly the shape of the letter, even if a different pronunciation was intended.

The colophon, written in a different hand by the person who had commissioned the manuscript to be written, uses an over-bared *śa*. To my mind the diacritic in this case has no phonetic value but serves to distinguish graphically between *ya* and *śa*, both of which can assume the shape of a shed roof. With a horizontal bar above the originally flat-roofed *śa* the original distinction is made clear again.

5.1 Writing mistakes

One large section in the Gāndhārī text is not found in the Sanskrit version, lines 5-47 to 50. Since this section shares the same end with the immediately preceding section, viz. *puñavisamkhareṇa bahudaro puño prasavati*, it can be argued that this is nothing but a classical case of a haplography, where the eye of one copyist fell on the second instance of the same text making him believe that this was the proper place where he has last finished and thus leaving out the part between the two identical passages or words. The hypothesized lacuna in the Sanskrit text may then go back to quite an ancient version of the text.

Sometimes a single letter has been corrected. In line 5-19:10 in *viñāṇo*, the scribe first read something like *viñanaṇo* and connected *ṇa* and *na* with a small bar to make the two look like the one and corrected *ñā*. It is hardly possible to deduce from this mistake

that the exemplar distinguished between *na* and *ṇa*, as otherwise our scribe would have changed the letter looking like old *na* likewise into *ṇa* as is found throughout.

A second such case is the *lo* in *phalo* in line 5-35, which was first written as *le*, then given the *-o*-vowel stroke. To guess from this at an original nominative in *-e* likewise seems hazardous.

A series of letters seems to have been eliminated at the beginning of line 1-47. About ten letters were wiped out and the space covered with large wavy strokes. The last letters before *edadoya* ended in *ṇadae*, from *sarvajñātāyām*, of which faint traces remain. If the retouch served to eliminate a dittography or if other reasons prevailed must remain an open question for the moment.

A double writing has survived in 1-07 where *tatra dhammadeśaṇae* has been written twice in succession. In line 1-5 we encounter *viparapriṭhibhavati*, where Sanskrit has only *viprṣṭhībhavati*. I follow a suggestion of Stefan Baums who points at *parā-prṣṭhī+bhū/kr* in various Buddhist Sanskrit texts, so that *vi parapriṭhibhavati* is either a combination from two sources or *vi* to be taken as Skt. *api*.

One superfluous letter *da* has crept into 1-05 *valadhamḍaṇeṇa* in line 1-05 for Skt. *balādhānena*.

In line 1-49 we find *abhasaṃnabhavati* where Skt. has the parallel *āsannībhavati*. One line below the same term has been miscopied to *(a)bhaśibhavati*, as shown above. The mechanical rendering into Sanskrit would have produced *abhyāsannībhavati*, if a *cvi*-formation was felt necessary. In 5-58 a variant *asanobhatiti* occurs, which can only be the result of several misreadings, which are particularly frequent in the latter part of chapter 5.

6 The colophon

Partly covered by a thin layer of a shred of segment 3A8 at the end of chapter 5, a small sheet of bark was found without a physical connection to the segments of the main text. The open parts can be read without difficulty, the overlaid parts become faintly visible when scanned with strong light from the backside. It reads, including the parts seen only with backlight, retraced in colour (fig. 3):

paṭhamage postage prañāparamidāe budha[mitra] ///

idraśavaśa sadhaviharisa imeṇa ca kuśālamuleṇa sarvasatvatratrapi(trap)u(?yae) ///

“This is the first book of the Prajñāpāramitā, (of) Buddhāmītra (...), the room-companion of Indraśrava. And may it be, through this root of bliss, (...) for the veneration all living beings, for mother and father.”

The writer is not identical with the scribe of the Prajñāpāramitā as the handwriting makes absolutely clear. The right-side bend of his *pa* starts not in the middle of the vertical line, but at its upper end, and, most importantly, this scribe knew an over-bared *śa* in *kuśāla*. So it seems that this manuscript was written at the order of Buddhāmītra by someone else. If we are allowed to judge from the style of script, the writer of the main text should have been an elderly person, using a more traditional way of forming the letters.

The mention of a “first book” is remarkable. It makes us expect a second one or even more scrolls, of which so far we have no material evidence. Further part of the Split Collection with more chapters may surface one day.

Conventions

[a] Letter "a" is only partially preserved.

(b) Letter "b" is not preserved.

<c> Letter "c" was inadvertently left unwritten.

+ + + (1-22) = Line 1-21 has lost bark needed for ca. 3 akṣaras up to the standard left-side border. An additional marker for lost bark (as “//”) is not used.

(1-22) + + + = Line 1-22 has lost bark needed for ca. 3 akṣaras counting from a hypothetical right-side border, which can be reconstructed on the basis of several clear cases.

.. = one character has left some traces, which are too scanty for a clear definition.

°, °°, °°° = punctuation signs consisting of 1, 2 or 3 dots or circles arranged vertically.

bold type: Gāndhārī text as read from the birch-bark.

normal type: Sanskrit text of the *Aṣṭasāhasrikā Prajñāpāramitā*.

italics: Phrases and passages in the *Aṣṭasāhasrikā Prajñāpāramitā*, not found in the Gāndhārī version.

Abbreviations used for the Chinese parallels

AS = the Sanskrit version of the *Aṣṭasāhasrikā Prajñāpāramitā*

AS = ed. Vaidya 1960

AAA = AS found in the commentary called *Abhisamayālaṃkāṛālokā*, ed. Wogihara 1932.

AsP.tr. = Conze 1958.

AsP.tr.II = Conze 1973.

R = AS; ed. Mitra 1887~1888.

T = Texts from the Taisho Tripiṭaka = *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols., Tokyo 1924-1934.

Kj = *Xiaopin Banruoboluomi jing* 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 鳩摩羅什 in 408 C.E.

Lk = *Daoxing Banruo jing* 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 支婁迦讖 or Lokakṣema.

ps-ZQ = ps(eudo)-Zhi Qian: the first chapter of the *Da Mingdu jing* 大明度經, T.8, No.225, 478b~482a, entitled Xingpin 行品, is evidently not the work of Zhi Qian 支謙 but of an anonymous translator.

Sh = *Fomuchushengsanfazang Banruoboluomiduo jing* 佛母出生三法藏般若波羅蜜多經 (T. 8, No. 228), translated by Shihu 施護 or Dānapāla in 982~(?)

Xz(I) = The fourth assemblage (第四會) of the *Da Banruoboluomi jing* 大般若波羅蜜經 (T. 7, No. 220, pp. 763~865), translated by Xuanzang 玄奘 in 660~663.

Xz(II) = The fifth assemblage (第五會) of the above-mentioned translation by Xuanzang (T. 7, No. 220, pp. 865~920).

Zfn = *Mohebanruo chao jing* 摩訶般若鈔經 (T. 8, No. 226), translated by Tanmopi 曇摩婢 or Dharmapriya and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).

Tib = Texts from the Tibetan Tripiṭaka = *The Tibetan Tripiṭaka: Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, repr. under the Supervision of Otani University, Kyoto, Tokyo 1955~1961: Tibetan Tripiṭaka Research Institute.

Pk = The Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* is to be found in vol. 21, pp. 57~183, i.e. No.734, Sher phyin, mi 1b1~312a8.

D = the Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* in Derge (sDe dge) Kanjur (No. 12, Shes phin, ka 1b1~286a6); facsimile reproductions:

- (1) *Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters* (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC).
- (2) *The Tibetan Tripiṭaka: Taipei Edition*, ed. A. W. Barber, Taipei 1991, vol. 7: SMC Publishing.

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Gāndhārī fragments with the standard Sanskrit text (1)

(1-01:) + + + ś(r)udo ekasamae bhagava rayagaha viharati grijaude
pravade

evaṃ mayā śrutam / ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhakūṭe parvate

maha .. (1-02:) + + + [aḍhat](ri?)[ḍaśahi [bhikhuśat]e[h](i)

mahatā bhikṣusaṃghena sārdham ardhatrayodaśabhir bhikṣuśataiḥ

*sarvair arhadbhiḥ kṣīṇāsṛavair niḥkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair
ājñair ājāṇeyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇīyair apahr̥tabhārair anuprāpta-
svakārthaiḥ parikṣīṇabhavasamyojanaiḥ samyagājñāsu vimuktacittaiḥ sarvacetovaśi-
paramapāramitāprāptair ekaṃ pudgalaṃ sthāpayitvā yad uta āyusmantam ānandam //*

[tatra ho bhagava aiśpa suhuti amantreti]

tatra khalu bhagavān āyusmantam subhūtiṃ sthaviṃ āmantrayate sma

[paḍi] (1-03:) + + + + + + + mahasetvasa prañāparimidu aradhya

pratibhātu te subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāṃ ārabhya

yasa bosisatve mahasa[tv]e (1-04:) + + + [mi]dae niyayae

yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti //

The part of Lokakṣema's translation parallel to the Gāndhārī fragments (1)
425c4~426c28

(AS.1.4 = R.3.12 = AAA.2.1 [AsP.tr.II 83 = AsP.tr. 1]; Lk.425c4; ps-ZQ.478b-7; Zfn.508b-9; Kj.537a-5; Xz[I].763b5; Xz[II].865c5; Sh.587a7; Tib.Pk.1b4 = D.1b2)

The Buddha was on Mt. *Gijjhakūṭa* in *Rājagṛha*.¹ (There was) an incalculable *mahā-bhikṣusaṃgha* (i.e. 'a great assembly of monks'), namely disciples such as *Śāriputra*, *Subhūti* etc. and limitless numbers of *mahā-bodhisattvas* (i.e. 'great bodhisattvas'), such as Bodhisattva *Maitreya*, Bodhisattva *Mañjuśrī* and so on.

<It was> when they recited the precepts on the fifteenth day of the (half-)month.>²

The Buddha said to *Subhūti*: "Today, there is a big assembly of *bodhisattvas*.³ For the sake of these *bodhisattvas*, I shall expound the *Prajñāpāramitā*. *Bodhisattvas* should accomplish the learning (of the *Prajñāpāramitā*)."⁴

¹ 摩訶比丘僧不可計——諸弟子舍利弗、須菩提等；摩訶[薩]菩薩無央數——彌勒菩薩、文殊師利菩薩等：≡ ps-ZQ.478b-7f. 與大比丘衆不可計——弟子善業第一；及大衆菩薩無央數——敬首爲上首 ≡ Xz(II).865c6f. 與大苾芻衆萬二千人俱——皆阿羅漢，具壽善現、舍利子等而爲上首。除阿難陀獨居學地。復有無量無數菩薩·摩訶薩，得無礙辯——慈氏菩薩、妙吉祥菩薩等而爲上首；≠ AS.1.5f. = R.3.13f. = AAA.8.17f. *mahatā bhikṣusaṃghena sārđham arđhatrayodaśabhir bhikṣusūataih sarvair arđhabhiḥ kṣīṇāsravair niḥkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair ājaneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇiyair apahṛtabhāir anuprāptasvakārthaiḥ parikṣīṇabhavasamyojanaiḥ samyakajñāsu vimuktacittaiḥ sarvacetovaśīparamapāramiprāptair ekaṃ pudgalam sthāpayitvā yad ut' āyusmantam ānandam* ("together with a great gathering of monks, with 1,250 monks, all of them Arhats, —their outflows dried up, undefiled, fully controlled, quite freed in their hearts, well freed and wise, thoroughbreds, great Serpents, their work done, their task accomplished, their burden laid down, their own weal accomplished, with the fetters that bound them to becoming extinguished, their hearts well freed by right understanding, in perfect control of their whole minds—with the exception of one single person, i.e. the Venerable Ananda." [AsP.tr.II 83 = AsP.tr.1]) = Tib.Pk.1b5f. = D.1b3f.; Zfn.508b-9f. 與千二百五十比丘俱。皆是羅漢，於生死已(←以)盡，垢濁已(←以)索，所語如言，已脫於心，度於智慧，其聖已了，皆悉上士，所作已辦，離於重擔，是即自從，所有已盡，其智已脫，心即從計。除賢者阿難，Kj.537a-5f. 與大比丘僧千二百五十人俱——皆是阿羅漢，諸漏已盡，如調象王，所作已辦，捨於重擔，逮得已利，盡諸有結，正智解脫，心得自在。唯除阿難，Xz(I).763b6f., Sh.587a 7f.

² 月十五日說戒時：≡ ps-ZQ.478b-5. 是時十五齋日月滿。Other versions lack parallels.

³ 用(←因)諸菩薩故，說般若波羅蜜！： "For the sake of (用...故; cf. Krsh[2010].590f.) these *bodhisattvas*, I shall expound the *Prajñāpāramitā*."; cf. AS.2.1f. = R.3.18f. = AAA.22.8f. *pratibhātu te Subhūte! bodhisattvānām mahāsattvānām prajñāpāramitām ārabhya* ("May it be clear to you, O *Subhūti*, concerning the perfect wisdom of *bodhisattva-mahāsattvas* ...!"); ps-ZQ.478b-4f. 樂汝說菩薩大士明度無極; Zfn.508b-4f. 今日樂不？爲諸菩薩說般若波羅蜜; Kj.537a-1f. 汝樂說者，爲諸菩薩說所應成就般若波羅蜜; Xz(I).763b11f. 汝以辯才應爲菩薩·摩訶薩衆宣說開示甚深般若波羅蜜多 ≡ Xz(II).865c10f.; Sh.587a13f. 隨汝樂說，爲諸菩薩·摩訶薩如其所應宣說般若波羅蜜多法門; Tib.Pk.2a2f. = D.2a1f. *Rab 'byor! byang chub sems dpa' chen po rnam kyī shes rab kyī pha rol tu phyin pa las brtsams te khyod spobs par byos shig.*

⁴ 菩薩當是學成： Cf. AS.2.2f. = R.3.20 = AAA.22.9f. *prajñāpāramitām niryāyur* ("go forth into perfect wisdom" [AsP.tr.II 83 = AsP.tr.1]).

asa ho aiśpasa śariputrasa edaḥ ahoṣi
atha khalv āyusmataḥ śariputrasyaitad abhavat

kim ayaṃ ausa subhu[ti] (1-05:) + + + yeṇa
valadhamḍaṇeṇa

kim ayaṃ āyusmān subhūtiḥ sthavira ātmīyena svakena
prajñāpratibhānabalādhānena

*svakena prajñāpratibhānabalādhīṣṭhānena bodhisattvānāṃ mahāsattvānāṃ prajñā-
pāramitāṃ*

nīdīśīśasi asa [h]i b(u)dhaṇ(u)bhaveṇa
upadekṣyati utāho buddhānubhāveneti ?

asa ho aiśpa suhuti
atha khalv āyusmān subhūtir

*buddhānubhāvena āyusmataḥ śariputrasya imam evaṃrūpaṃ cetasaiva cetaḥparivitarkam
ājñāya*

[aiśpa] (1-06:) + + + + + [doya]
āyusmantam śariputram etad avocat

kiṃci ausa śaripu(t)ra bhagavado ṣa[vaga maṃt]r(e)[ti]
yat kiṃcid āyusman śariputra bhagavataḥ śrāvakā bhāṣante

deśayanti upadiśanti udīrayanti prakāśayanti saṃprakāśayanti

[sa]r[va t.] + + + + + (1-07:) + + + +
sa sarvas tathāgatasya puruṣakāro veditavyaḥ /

[ta] kiṣaṃ hedu
tat kasya hetoḥ

yo hi tasagadeṇa [dha]ma deśido tatra dhammadeśaṇae tatra dhammadeśaṇae
yo hi tathāgatena dharmo deśitaḥ tatra dharmadeśanāyāṃ

śikṣa (1-08:) + + + + + .. kṣi karoti °
śikṣamāṇās te tām dharmatām sāksātkurvanti

*dhārayanti tām dharmatām sāksātkṛtya dhārayitvā yad yad eva bhāṣante yad yad eva
deśayanti yad yad eva upadiśanti yad yad evodīrayanti yad yad eva prakāśayanti yad yad
eva saṃprakāśayanti sarvaṃ taddharmatayā aviruddham /*

Śāriputra thought in his mind:

“Today, (the Buddha) is making *Subhūti* expound the *Prajñāpāramitā* to the *bodhisattvas*. Will he expound by his own power or through the Buddha’s imposing might?”

Knowing what *Śāriputra* was thinking in his mind, *Subhūti*, then, said to *Śāriputra*/him:

“Whichever *dharma* the Buddha’s disciples may teach (or) accomplish, all that is thanks to the Buddha’s imposing might.

For what reason?

(For) in the *dharma*s expounded by the Buddha, (they) train themselves and realise them all.

All (disciples) follow the Dharma, ⁵teach one after another and mature one after another.

⁵ 展轉相教，展轉相成。法中終不共諍：Cf. AS.2.12f. = R.4.10f. = AAA.29.24f. *yad yad eva bhāṣante yad yad eva deśayanti yad yad eva upadiśanti yad yad evōdīrayanti yad yad eva prakāśayanti yad yad eva samprakāśayanti sarvaṃ tad dharmatayā aviruddhaṃ* (“Thereafter nothing that they teach contradicts the true nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]).

tasagadadhammadeśaṇae **eṣo ṇesaṃdo °**
tathāgatadharmadeśanāyā eva āyusman śāriputra eṣa niṣyandaḥ,

yaṃ te kulaputra _ _ uvadiśaṃti (1-09:) + + + + [matae] +
yat te kulaputrā upadiśantas tām dharmatām dharmatayā na virodhayanti //

+ + + (av)u(sa) [s]u[bh]u[t](i) [aṇa·]o ° [bh]aga___vado e[da] (1-10:) + +
atha khalv āyusmān subhūtir buddhānubhāvena bhagavantam etad avocat

+ + ... [e](va)[ṃ] + + bhaṣu subhuti bosisatvasa maha_____satvasa
°
yad bhagavān evam āha pratibhātu te subhūte bodhisattvānām mahāsattvānām

prañāpara (1-11:) + + +
prajñāpāramitām

ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitām niryāyur iti /

[b]osisatvo di bhaṃte vucati
bodhisattvo bodhisattva iti yad idaṃ bhagavann ucyate

kadamasa edo dhammasa adhivayaṇo bosisatvo di °
katamasyaitad bhagavan dharmasyādhivacanam yad uta bodhisattva iti

ṇa hu bha(ṃ)te
nāhaṃ bhagavaṃs

taṃ dharmaṃ samanupaśyāmi yad uta bodhisattva iti / taṃ apy ahaṃ

bha(1-12:) + + + + [maṇupaśami] ° [a?]mida bosisatvadha(ṃ)mo °
bhagavan dharmaṃ na samanupaśyāmi

yad uta prajñāpāramitā nāma /

so aha(ṃ) bhaṃte [a]do ... bosisatv· ° [ṇa?] ... u ... + + (1-13:) + +
so 'haṃ bhagavan bodhisattvaṃ vā bodhisattvadharmaṃ vā avindan

[s]o ahaṃ ° aṇualahamaṇa bosisatvo °° sa ca paramida prañāparamida
anupalabhamāno

asammanu ° asamaṇupaśaṃti
'samanupaśyan prajñāpāramitām apy avindan anupalabhamāno 'samanupaśyan

(What they teach) never contradicts the Dharma. ⁶For what reason? As (somebody) expounds the Dharma at the proper time, everybody will be pleased and satisfied. Good men and good women will, then, study it.”

(AS.3.3 = R.4.15 = AAA.30.19 [AsP.tr.II 83 = AsP.tr.1]; Lk.425c15; ps-ZQ.478c9; Zfn.508c5; Kj.537b6; Xz[I].763b-2; Xz[II].865c-7; Sh.587a-1; Tib.Pk.2b3 = D.2b2)

Subhūti said to the Buddha:

“The Buddha is making me expound the *Prajñāpāramitā* to the *bodhisattvas*.

The *bodhisattvas* should accomplish the learning (of the *Prajñāpāramitā*).

The Buddha is making me expound to the *bodhisattvas*.

⟨(If) there is a name for a *bodhisattva*, then (people) will cling to it. Is there a name for a *bodhisattva* or not?⟩⁷

What *dharma* is called ‘*bodhisattva*’?

(I) do not see any *dharma* (called) ‘*bodhisattva*’ existing. -(AS)⁸

⟨No name of a ‘*bodhisattva-dharma*’ exists at all.⟩

(I) see neither a *bodhisattva* nor his state (of being a *bodhisattva*)⁹. -(AS)¹⁰

⁶ 何以故？時而說法，莫不喜樂者自恣。善男子、善女人而學：Cf. AS.3.1f. = R.4.12f. = AAA.29.27f. *tathāgata dharmadeśanāyā ev' āyusman Śāriputrāiśa niṣyando yat te kulaputrā upadiśantas tāṃ dharmatām dharmatayā na virodhayanti* (“It is just an outpouring of the Tathagata’s demonstration of dharma. Whatever those sons of good family may expound as the nature of dharma, that they do not bring into contradiction with the actual nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]); ps-ZQ.478c5f. 所以者何？如來說法為斯樂者，族姓子傳(←傳)相教，如經意，無所諍；Zfn.508c4f. 所以者何？怛薩阿竭所說無有異。若有仁善，欲學是法，於中終不諍；Kj.537b6. 以法相力故。

⁷ 菩薩有字，便著。菩薩有字無字？：Cf. Zfn.508c7. 菩薩有字. Other versions lack parallels.

⁸ AS.3.7 = R.4.20f. = AAA.31.18f. *taṃ apy ahaṃ bhagavan! dharmaṃ na samanupaśyāmi yad uta prajñāpāramitā nāma* (“I do not ... see a dharma called ‘perfect wisdom.’” [AsP.tr.II 83f. = AsP.tr.1f.]) = Tib.Pk.2b7 = D.2b4f; ps-ZQ.478c14. 明度無極亦不可見；Zfn.508c8f. 亦不見般若波羅蜜，亦不能得；Xz(I).763c5. 亦不見有法可名般若波羅蜜多 = Xz(I); Sh.587b4. 亦不見有法名為般若波羅蜜多. Kj (537b9) and Lk lack parallels.

⁹ 其處：“his state (of being a *bodhisattva*)”; cf. AS.3.8 = R.5.2 = AAA.31.20. *bodhisattva-dharmaṃ* (“The Dharma of *bodhisattvas*); ps-ZQ.478c15.-; Zfn.508c10.-; Kj.537b9.-; Xz(I).763c6. 菩薩法 = Xz(II).865c-1 = Sh.587b5.

¹⁰ AS.3.8f. = R.5.3 = AAA.31.21f. *prajñāpāramitāṃ apy avindann anupalabhamāno ‘samanupaśyan* (“I neither find, nor apprehend, nor see ... a ‘perfect wisdom’” [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.2b8f. = D.2b5f.; ps-ZQ.478c15. 彼不可見；Zfn.508c10. 亦不見般若波羅蜜，亦不能得；Kj.537b10. 亦不見不得般若波羅蜜；Xz(I).763c6f. 亦復不見不得般若波羅蜜多 = Xz(II).865c-1f.; Sh.587b6. 般若波羅蜜多亦無所有，不可見，不可得。

(1-14:) + + + tvo ° **prañāparamidaē oadiśama °**
 katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyāṃ avavadiśyāmi anuśāsiṣyāmi ?

avi ho vaṇa ° bhaṃte bhagava ° saye he bosisatvasa ° eva (1-15:) + + + +
 api tu khalu punar bhagavan saced evaṃ bhāṣyamāṇe

[u]vadiśamaṇa ° cito ṇa oliati °
 deśyamāṇe upadiśyamāṇe bodhisattvasya cittaṃ nāvalīyate

na saṃlīyate na viśīdati na viśādam āpadyate

ṇa viparapriṭhībhavati °
 nāsyā vipṛṣṭhībhavati, mānasam na bhagnaprṣṭhībhavati nottrasyati na saṃtrasyati

ṇa saṃtraso avajati eṣa yeva (1-16:) + + + + + + [paramidaē ° a]nuśāṣaṇi °
 na saṃtrāsam āpadyate eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ
 anuśāsanīyaḥ

eṣayeva bosisatvasa prañāparamida °
 eṣaivāsyā bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā /

eṣo 'vavādaḥ prajñāpāramitāyāṃ /

saye hi ° e[va]ṃ [t·][ṭha?]
 saced evaṃ tiṣṭhati eṣaivāsyāvavādānuśāsanī //

(1-17:) + + + + **gava ° bosisatveṇa mahasatveṇa**
 punar aparaṃ bhagavan bodhisattvena mahāsattvena

prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā

evaṃ śi(kṣi)tavo yaṃ ca śikṣati teṇa yeva ° teṇa yeva bosisa(t)v· (1-18:) + + + + ..
 evaṃ śikṣitavyaṃ yathā asau śikṣyamāṇas tenāpi bodhicittena na manyeta /

.. kisa hedu ° daṃtaṃ taṃ cito acito
 tat kasya hetoḥ tathā hi tac cittam acittam /

prakṛtiś cittasya prabhāsvarā //

Which *bodhisattva* exists and how should (I) expound the *Prajñāpāramitā*?

(When) <the *Prajñāpāramitā*>¹¹ is expounded in this manner, (and if) a *bodhisattva*, having heard it, does not become slothful in mind, frightened, terrified, embarrassed, nor fearful,¹² (then this) *bodhisattva* should be recognised as studying it, should be regarded as dwelling in it, should be considered as studying it.

¹³Having penetrated (the *Prajñāpāramitā*) intellectually, one should not think of oneself as a *bodhisattva*.

For what reason? ¹⁴(For) there is mind, (but at the same time), there is no mind. -(AS)¹⁵ ”

¹¹ 作是說般若波羅蜜：“(When) the *Prajñāpāramitā* is expounded in this manner, ...”; cf. AS.3.10f. = R.5.5 = AAA.33.26f. *evaṃ bhāṣyamāṇe deśyamāṇe upadiśyamāṇe* (“being taught, demonstrated, explained in this manner”); ps-ZQ.478c16. (若)如是說; Zfn.508c11. 說是時; Kj.537b11. (若菩薩聞)作是說。

¹² 菩薩當念作是學，當念作是住，當念作是學：“(This) *bodhisattva* should be recognised as studying it, should be regarded as dwelling in it, should be considered as studying it.”; = Zfn.508c13f. 菩薩·摩訶薩當作是學般若波羅蜜，當念作是住，是爲學; ≠ AS.3.13f. = R.5.8f. = AAA.34.1f. *eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyām anuśāsanīyaḥ. eṣāvāśya bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā. eṣo 'vavādaḥ prajñāpāramitāyām. saced evaṃ tiṣṭhaty eṣāvāśyāvavādānuśāsanī* (“it is just this Bodhisattva, this great being who should be instructed in perfect wisdom. It is precisely this that should be recognised as the perfect wisdom of that Bodhisattva, as his instruction in perfect wisdom. When he thus stands firm, that is his instruction and admonition.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c18. 則是可謂隨教者也; Kj.537b12. 是名教菩薩般若波羅蜜。

¹³ 入中，心不當念：“是菩薩”：“Having penetrated (the *Prajñāpāramitā* intellectually; 入中; cf. Krsh[2010].390), one should not think of oneself as a *bodhisattva*.”; = Zfn.508c15f. 菩薩·摩訶薩行般若波羅蜜，當作是學。學，其心不當自念：我是菩薩; ≠ AS.3.16f. = R.5.12f. = AAA. 37.16f. *prajñāpāramitāyām caratā prajñāpāramitāyām bhāṣyatā evaṃ śikṣitavyam yathā 'sau śikṣyamāṇas tenāpi bodhicittena na manyeta* (“when [a Bodhisattva] courses in perfect wisdom and develops it, he should so train himself that he does not pride himself on that thought of enlightenment [with which he has begun his career].” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c21f. 又菩薩、大士行明度無極，當學受此。如受此者，不當念：是我知道意; Kj.537b13f. 菩薩行般若波羅蜜時，應如是學，不念：是菩薩心; Xz(I).763c17. 謂不執著大菩提心; Xz(II).866a9f. 謂不執著是菩薩心; Sh.587b14. 不應生心：“我如是學”; Tib.Pk.3a6 = D.3a3. *'di byang chub kyi sems des kyang rlom sems su mi bgyid pa*.

¹⁴ 有心無心：“There is mind, (but at the same time), there is no mind.”; cf. AS.3.18 = R.5.14 = AAA.38.23. *tac cittam acittam* (“That thought is no thought.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c23. 是意非意; Zfn.508c16. 心無心; Kj.537b14. 是心非心。

¹⁵ AS.3.18 = R.5.14 = AAA.38.23. *prakṛtiś cittasya prabhāsvarā* (“in its essential original nature thought is transparently luminous” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c23. 淨意光明; Zfn.508c16. 心者淨; Kj.537b14. 心相本淨; Xz(I).763c18. (心非心性，)本性淨故; Xz(II).866a10. (是心非心，)本性淨故; Sh.587b15. (彼心非心，)心性淨故; Tib.Pk.3a7 = D.3a3. *sems kyi rang bzhin ni 'od gsal ba*. The Gandhāri version also lacks this phrase.

asa hu aiśpa śariputro aiśpa suhoti etad oca °
 atha khalv āyusmān śariputra āyusmantam subhūtim etad avocat

ki (1-19:) + + + + bhuti ° asti tam cito ° yaṁ cito acito
 kiṁ punar āyusman subhūte asti tac cittam yac cittam acittam

evamvuto aiśpa suhuti aiśpa śarip(u)[tra etadoya]
 evamukte āyusmān subhūtir āyusmantam śariputram etad avocat

[ki] .. (1-20:) + + + + .. ° [ya acitada] ° tatra [astida] .. nastida va °
 kiṁ punar āyusman śariputra yā acittatā tatra acittatāyām astitā vā nāstitā vā

uvalabhati
 vidyate vā upalabhyate vā ?

śariputra āha

no hidam ausa suhuti °
 na hy etad āyusman subhūte /

subhūtir āha:

[saye hi tatra ac](i) (1-21:) + + + [[.. ° nastida va ° uvalabhati °
 no hidam ausa suhuti °

saye hi tatra aci]]tadae ° astida va ° nastida va :
 saced āyusman śariputra tatra ācittatāyām astitā vā nāstitā vā

na u (1-22:) + + + ·ijati ° avi nu hu yoteṣo pracanuyogo °
 na vidyate vā nopalabhyate vā api nu te yukta eṣa paryanuyogo

bhavati yad āyusmān śariputra evam āha asti tac cittam yac cittam acittam iti

Śāriputra said to *Subhūti*:

“What does it mean that there is mind, (but at the same time), there is no mind?”

Subhūti said:

“¹⁶Mind is non-existent, (but at the same time) not non-existent. It cannot be apprehended. Its state/place (處) is not to be known.” -(AS)¹⁷

¹⁸*Śāriputra* said to *Subhūti*:

“How is it possible that mind is non-existent, (but at the same time) not non-existent, that it cannot be apprehended, that its state/place is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) not non-existent; (and also it means that) there is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.”

¹⁶ 心亦不有，亦不無，亦不能得，亦不能知處：“Mind is non-existent, (but at the same time) not non-existent. It cannot be apprehended. Its state/place (處) is not to be known.”; = Zfn.508c18f.; cf. AS.3.21f. = R.5.17f. = AAA.39.11f. *kiṃ punar āyusman Śāriputra! yā acittatā tatrācittatāyām astitā vā nāstitā vā vidyate vā upalabhyate vā?* (“Does there exist, or can one apprehend in this state of absence of thought either a ‘there is’ or a ‘there is not’?”) [AsP.tr.II 84 = AsP.tr.2]; ps-ZQ.478c24. 若非意者，為有，為無，彼可得耶？; Kj.537b16. 非心心可得，若有，若無不？

¹⁷ AS.3.22f. = R.5.20f. = AAA.39.13f. *Śāriputra āha: “na hy etad āyusman Subhūte!” Subhūtir āha: “saced āyusman Śāriputra! tatrācittatāyām astitā vā nāstitā vā na vidyate vā nōpalabhyate vā, api nu te yuktā eṣa paryanuyogo bhavati yad āyusmān Śāriputra! evam āha “asti tac cittam yac cittam acittam” iti?”* (“*Sāriputra*: ‘No, not that.’ *Subhūti*: ‘Was it then a suitable question when the Venerable *Sāriputra* asked whether that thought which is no thought is something which is?’”) [AsP.tr.II 84 = AsP.tr.2]; ps-ZQ.478c26f. 曰：“不可也” 善業曰：“如非意，有與無不可得，不可得，不可明。其合此相應者，豈有是意，意非意哉？”; Kj.537b17f. 舍利弗言：“不也。” 須菩提語舍利弗：“若非心心不可得有無者，應作是言：有心無心耶？”，Xz(I).763c20f., Xz(II).866a12f., Sh.587b18f., Tib.Pk.3a8f. = D.3a5f. The oldest versions (Lk, Zfn.508c19) lack parallels.

¹⁸ 舍利弗謂須菩提：“何而心亦不有，亦不無，亦不能得，亦不能知處者？如是亦不有，亦不無，亦不有有心，亦不無無心。” 須菩提言：“亦不有有心，亦不無無心。”：“*Śāriputra* said to *Subhūti*: ‘How is it possible that mind is non-existent, (but at the same time) not non-existent, that it cannot be apprehended, that its state/place is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) not non-existent; (and also it means that) there is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’ *Subhūti* said: ‘There is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’”(?)”; ÷ Zfn.508c19f. 舍利弗謂須菩提：“何等心亦不有，心不無，心亦不能得，亦不能知處者？” 須菩提言：“從對雖有心，心無心。如是心亦不知者，亦無造者，以是亦不有有心，亦不無無心。”; ≠ AS.3.25f. = R.6.5f. = AAA.40.8f. *evam ukte āyusmān Śāriputra āyusmantam Subhūtim etad avocat: “kā punar eṣ’ āyusman Subhūte! acittatā?”* *Subhūtir āha: “avikār’ āyusman Śāriputrāvikalpā ‘cittatā’* (“*Sāriputra*: ‘What then is this state of absence of thought?’ *Subhūti*: ‘It is without modification or discrimination.’”) [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.3b3 = D.3a7, ps-ZQ.478c28f. 曰：“如是者，何謂非意？” 善業曰：“謂其無為，無雜念也，Kj.537b19. 舍利弗言：“何法為非心？” 須菩提言：“不壞，不分別。……”，Xz(I).763c23f., Xz(II).866a15f., Sh.587b20f.

asa ho aiśpa subhudi aiśpa śariputro edadoya °
evamukte āyusmān śariputra āyusmantam subhūtim etad avocat

ya ai (1-23:) + + + + + hi ° ki puṇu eṣa acitada °
kā punar eṣā āyusman subhūte acittatā

asa ho aiśpa śariputro aiśpa subhudi edadoya
subhūtir āha

avikārā āyusman śariputra avikalpā acittatā //
atha khalv āyusmān śariputra āyusmate subhūtaḥ sādhuḥkāram adāt

sasu sasū suhu[ti]
sādhu sādhu āyusman subhūte

(1-24:) + + + + + [dae?] ° agada[e] [ṇidīśno?]
yathāpi nāma tvaṃ bhagavatā araṇāvihāriṇāṃ agratāyāṃ nirdiṣṭo nirdiṣasi /

ataś ca bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher

+ + + + + eṣo uvari[kṣ](i)davo ° avi .. + + + + + (1-25:) +
upaparīkṣitavyaḥ avirahitaś ca bodhisattvo mahāsattvaḥ

+ + + + + [tae] ° vedaidavo ° śavagabhumie va śikṣamaṇeṇa °
prajñāpāramitāyā veditavyaḥ / śrāvakabhūmāv api śikṣitukāmena

ayameva prañāparamida śodava °
iyam eva prajñāpāramitā śrotavyā

udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñā-
pāramitāyāṃ śikṣitavyaṃ yogam āpattavyam / pratyekabuddhabhūmāv api śikṣitukāmena
iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā
pravartayitavyā / ihaiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyam / bodhisattva-
bhūmāv api śikṣitukāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā
dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñāpāramitāyāṃ
upāyakauśālyasamanvāgatena sarvabodhisattvadharmasamudāgamāya yogaḥ karaṇīyaḥ /
tat kasya hetoḥ

ihaiva hi prajñāpāramitāyāṃ vistareṇa sarvabodhisattvadharmā upadiṣṭāḥ yatra bodhi-
sattvena mahāsattvena śikṣitavyaṃ yogam āpattavyam / anuttarāyāṃ api samyak-
saṃbodhau śikṣitukāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā
vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñāpāramitāyāṃ upāyakauśālyasamanvāgatena sarvabuddhadharmasamudāgamāya

Subhūti said:

“There is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.”(?)

Śāriputra said:

“Well (said), O *Subhūti*! ¹⁹(You) were chosen by the Buddha. Being chosen by the Buddha, you expound the wisdom concerning the body of emptiness. You are the best speaker on the wisdom concerning the body of emptiness.

Because of that (從是中; *lit.* “from this” = *atas*), a *bodhisattva* has attained *avaiva-rtīya*, is named (?; 學字) (as such), and never loses the *Prajñāpāramitā*.

In this manner, a *bodhisattva* dwells in the *Prajñāpāramitā*²⁰. (Those who) want to learn the Dharma of the *arhan(t)s*²¹, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the *pratyekabuddhas*, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the *bodhisattvas*, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. -(AS)²² ”

¹⁹ 爲佛學(←學), 佛所(←而)學(←學)者, {不}說空身慧。空身慧而說最第一: “(You) were chosen by the Buddha. Being chosen by the Buddha, you are expounding the wisdom concerning the body of emptiness. You are the best speaker on the wisdom concerning the body of emptiness.”; = Zfn.508c23f. 爲佛所學。佛(←作)所學者不妄空身。空身慧所說最第一; cf. AS.3.29 = R.6.9f. = AAA.40.18f. *yathā 'pi nāma tvaṃ bhagavatā raṇāvihārinām agratāyāṃ nirdiṣṭo nirdiṣasi* (“[Well do you expound this, Subhuti,] you whom the Lord has declared to be the foremost of those who dwell in Peace.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.479a3f. 佛稱賢者說山澤行實爲第一; Kj.537b20.-; Xz(I).763c26f. 佛說仁者住無諍定最爲第一。實如聖言。

²⁰ 如是菩薩以在般若波羅蜜中住: “In this manner, a *bodhisattva* dwells in the *Prajñāpāramitā*.”; = Zfn.508c26. 菩薩・摩訶薩以應中住。Other versions lack parallels.

²¹ 阿羅漢法: “the Dharma of the *arhan(t)s*”; ≠ AS.3.31 = R.6.12 = AAA.41.19. *śrāvaka-bhūmi*~ (“the level of Disciple” [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.3b7 = D.3b2; ps-ZQ.479a7. 弟子地; Zfn.508c26. 聲聞道地; Kj.537b22. 聲聞地 = Xz(I).764a2, Xz(II).866a24j; Sh.587b27. 聲聞法。

阿羅漢 (EH. *ʔa la han > QYS. ʔā lā xān) is a transliteration of Skt. *arhan*, BHS. *arhān*, *arahān*. Strangely enough, very often Lokakṣema translated Skt. *śrāvaka* (“disciple” 聲聞) as 阿羅漢. Cf. Krsh(2010).4f.

²² AS.4.6f. = R.6.20f. = AAA.41.28f. *upāyakaṣaḥśaśamanvāgatena sarvabodhisattvadharmasamud-āgamāya* (“[In this very perfection of wisdom] should one endowed with skill in means [exert himself,] with the aim of procuring all the dharmas which constitute a Bodhisattva.” [AsP.tr.II 83 = AsP.tr. 2]); = Xz(I).764a8. 欲具成就方便善巧及諸佛法; Sh.587c11. 方便具足, 集諸佛法; Tib.Pk.4a2-3 = D.3b5. The older versions (Lk.426a9, Zfn.509a1, Kj.537b25, Xz[III].866a26) and ps-ZQ (479a11) lack parallels.

[yoa?]

yogaḥ karaṇīyaḥ /
tat kasya hetoḥ

(1-26:) + + + [ña]para + + e ° dhamma vigubhaṇa uvadiṭṭha °
- ihaiva hi prajñāpāramitāyāṃ vistareṇa sarvabuddhadharmā upadiṣṭāḥ

yasa bosisatveṇa ° śikṣitavo °
yatra bodhisattvena mahāsattvena śikṣitavyaṃ yogam āpattavyam //

asa ho aiśpa suho[ti]
atha khalv āyusmān subhūtir

(1-27:) + + .. ya ° yatra ho bhaṃte bhagava ° eda yeva °
bhagavantam etad avocad yo 'haṃ bhagavan etad eva

bosisatvo ṇama ° ṇa vedami ° ṇa uvalahami °
bodhisattvanāmadheyam na vedmi nopalabhe

*na samanupaśyāmi prajñāpāramitām api na vedmi nopalabhe na samanupaśyāmi /
so 'haṃ bhagavan etad eva bodhisattvanāmadheyam*

avimḍamaṇa ° añua
avindan anupalabhamāno
'samanupaśyan prajñāpāramitām api avindan anupalabhamāno 'samanupaśyan

(1-28) + .. [ma] bosisatvo prañaparamidae ° anuśaśemi °
katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyāṃ avavadiṣyāmi
anuśāsiṣyāmi /

edod eya me bha(m)te _ bhagava ° [k](o)[kaca] + +
etad eva bhagavan kaukrtyaṃ syāt yo 'haṃ vastv avindan

(1-29:) + + + [labhamaṇa] ° ṇamadh(e)o karea
anupalabhamāno 'samanupaśyan nāmadheyamātreṇa āyavyayaṃ kuryāṃ

bosisa[t]vo di ° avi ____ ho vaṇa bhaṃte bhaga[va]
yad uta bodhisattva iti / api tu khalu punar bhagavaṃs tad api nāmadheyam

(no parallels)

(1-30:) + + [a?] iṭhido ° ṇa thido
na sthitam

*nāsthitam na viṣṭhitam nāviṣṭhitam / tat kasya hetoḥ avidyamānatvena tasya
nāmadheyasya / evaṃ tannāmadheyam na sthitam nāsthitam na viṣṭhitam nāviṣṭhitam /*

saye hi bosī _____ satvasa °
saced bodhisattvasya mahāsattvasya evaṃ gambhīrāyām

prañāparamida uadiśamaṇae ° ṇa oli +
prajñāpārāmitāyām bhāṣyamāṇāyām deśyamāṇāyām upadiśyamāṇāyām cittam nāvalīyate

*na saṃlīyate na viṣīdati na viṣādam āpadyate
nāsya viprṣṭhībhavati mānasam na bhagnaprṣṭhībhavati nottrasyati na saṃtrasyati*

(1-31:) + + + [sa](m)traso avajati °
na saṃtrāsam āpadyate /

adhimucyate 'dhyāśayena avirahito bodhisattvo mahāsattvaḥ prajñāpārāmitāyā veditavyaḥ

thido bosisatvo ° ni [-]lyudo ° avevaṭīae dhamdue °
sthito 'vinivartanīyāyām bodhisattvabhūmau susthito 'sthānayogena /

Subhūti said to the Buddha: “(Even) when I think attentively about the mind of a *bodhisattva*²³, it is not apprehensible, its state/place (處) is also not to be known, it is also invisible. –(AS)²⁴ To which *bodhisattvas* should I neither speak of the *Prajñāpāramitā* nor mention it?²⁵ The designation ‘*bodhisattva*’ and *bodhisattvas* do not have states/places (處), (their) states/places are not apprehensible. They neither depart nor enter, neither dwell nor stop. For what reason? Because the designation ‘*bodhisattva*’ is not apprehensible. It neither dwells nor stops.

(When) the *Prajñāpāramitā* is expounded in this manner, (and if) a *bodhisattva*, having heard it, does not become slothful in mind, embarrassed, frightened, nor fearful, (then) he will enter into (the state of) *avivartika*-(ship), understand completely and never retrogress.

²³ 菩薩心： “the mind of a *bodhisattva*”; = Zfn.509a2. 菩薩心, Xz(II).866b1. 菩薩心 =? Kj.537b27. 菩薩; ≠ AS.4.13f. = R.7.10 = AAA.43.26. *bodhisattva-nāmadheya*~ (“the word ‘Bodhisattva’” [AsP.tr.II 85 = AsP.tr.3]), ps-ZQ.479a12. 菩薩...名, Xz(I).764a14f. 菩薩但有假名, Sh.587c16f. 所言菩薩・摩訶薩者..... 此名字; Tib.Pk.4a7 = D.4a2. *byang chub sems dpa'i ming*.

²⁴ AS.4.14f. = R.7.10f. = AAA.44.11f. *prajñāpāramitām api na vedmi nōpalabdhe na samanupaśyāmi. so 'ham bhagavann! etad eva bodhisattvanāmadheyam avindann anupalabhamāno 'samanupaśyan prajñāpāramitām api avindann anupalabhamāno 'samanupaśyan* (“I who do not find anything to correspond ... to the words ‘perfect wisdom,’ ...” [AsP.tr.II 85 = AsP.tr. 3]); = Xz(I).764a15f., Xz(II).866b1f., Sh.587c17f., Tib.Pk.4b1f. = D. 4a3f. The older versions (Lk.426a12, Zfn.509a3, Kj.537b27) and ps-ZQ (479a12) lack parallels.

²⁵ 何所是菩薩，般若波羅蜜亦不能及說，亦不能逮說？： “To which *bodhisattvas* should I neither speak of the *Prajñāpāramitā* nor mention it?”; cf. AS.4.16f. = R.7.13f. = AAA.44.15f. *katamaṃ bodhisattvaṃ katamasyaṃ prajñāpāramitāyāṃ avadiśyāmi anuśāsiyāmi* (“which Bodhisattva should I then instruct and admonish in which perfect wisdom?” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479a14. 當何爲菩薩說法？； Zfn.509a4f. 亦不能及說。何所是菩薩・摩訶薩、般若波羅蜜？亦不能逮說； Kj.537b27f. 當教何等菩薩般若波羅蜜？

puṇavaro bhaṃte bhagava ++ (1-32:) + + + + [para]midae caṃramtena °
 punar aparaṃ bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā

prajñāpāramitāṃ bhāvayatā

rua ti no thadavo
 na rūpe sthātavyaṃ

na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyaṃ /
tat kasya hetoḥ

saye rua tistaveti ruaavisamkhare caṃrati °
 saced rūpe tiṣṭhati rūpābhisamkāre carati na carati prajñāpāramitāyāṃ /

e + + (1-33:) + + + + + + + + + +
 evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu /

[saye vi]ññaṃ tistavati ° [viññaṃ avisamkhare carati]
 saced vijñāne tiṣṭhati vijñānābhisamkāre carati

na carati prajñāpāramitāyāṃ /

[ta ki] + + + +
 tat kasya hetoḥ

(1-34:) + + + + + + + + + + .. [pari]ghināti °
 na hi abhisamkāre caran prajñāpāramitāṃ parigṛhṇāti

nāpi prajñāpāramitāyāṃ / yogam āpadyate nāpi prajñāpāramitāṃ paripūrayate /
aparipūrayamāṇaḥ prajñāpāramitāṃ na niryāsyati sarvajñatāyāṃ aparigṛhītāṃ
parigṛhṇan
tat kasya hetoḥ

asa ho aaśpa śariputro aiśpa suhuti evaṃmaha ° kasa .. (1-35:) + + + +
[ñāparamida] parighināti evaṃvuto aiśpa suhuti aiśpa śariputro [eda]doya

ruo ausa śari
 rūpaṃ hi aparigṛhītāṃ prajñāpāramitāyāṃ /

(When) a *bodhisattva* practises the *Prajñāpāramitā*, he should not stay in form,

should not stay in feeling, conception, life or consciousness (識 = *viññāna*). For what reason?

For staying in form, one practises consciousness (識 = *abhisamkāra*); for staying in feeling, conception, life and consciousness (識 = *viññāna*), one practises consciousness (識 = *abhisamkāra*).

He should not practise consciousness. If one stays in it, then one is not following the teaching of the *Prajñāpāramitā*.

For what reason? Because of practising consciousness.”(?)²⁶

[Śāriputra said to Subhūti: “How should a *bodhisattva* practise the *Prajñāpāramitā* and attain the *Prajñāpāramitā*?”]²⁷

Subhūti said: “A *bodhisattva*, who practises the *Prajñāpāramitā*, does not perceive form, does not perceive feeling, conception, life or consciousness.

²⁶ 住色中，爲行識；住痛痒、思想、生死、識中爲行識。不當行識。設住其中者，爲不隨般若波羅蜜教。何以故？行識故：“Staying in form, one practises consciousness (識 = *abhisamkāra*); staying in feeling, conception, life and consciousness (識 = *viññāna*), one practises consciousness (識 = *abhisamkāra*). He should not practise consciousness. If one stays in it, then one does not follow the teaching of the *Prajñāpāramitā*. For what reason? Because of practising consciousness.”(?); cf. AS.4.28f. = R.8.7f. = AAA.47.23f. (*rūpa*-)*abhisamkāre carati* (*viññāna*-)*abhisamkāre carati* *abhisamkāre caran* (“He courses in formative influence of form ... of consciousness, [and not in perfect wisdom.] For, while he courses in formative influences, [he cannot gain perfect wisdom].” [Cf. AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479a25f. 造(色)行.....(爲)造(識).....(明度無極不)造行; Zfn.509a10f. 行生死識.....行生死識.....行生死識; Kj.537c6f. 作(色)行.....(爲)作(識)行。(若)行作法，(則)不能受般若波羅蜜). Quite often, Lokakṣema translated *abhisamkāra* as 識 (“consciousness”); cf. Krsh(2010).431f.

²⁷ 舍利弗謂須菩提：“菩薩當云何行般若波羅蜜，得般若波羅蜜？” = ps-ZQ.479a29. 秋露子曰：“菩薩何行而受明度？” Other versions lack parallels.

evaṃ vedanā saṃjñā saṃskārāḥ / vijñānaṃ hi aparigṛhītaṃ prajñāpāramitāyāṃ /

(1-36:) + + + + hi [?] yo ruasa aparigraho ṇa so ruo °
yaś ca rūpasyāparigrahaḥ na tad rūpaṃ /

evaṃ ve[d·ṇa sa]ṃñā saṃ[kha]ra [v]i[ñ·] + + [a]parigrahido °
evaṃ yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ / yo vijñānasyāparigrahaḥ

[yo vi] + + (1-37:) + + + + [viñāṇa ° sa vi prañaparamida ° [aparig·h·]da
na tad vijñānaṃ / sāpi prajñāpāramitā aparigṛhītā /

[ev· h?] + + + + + [sat](v)e[ṇa] ma[hasa](tv)e + (1-38:) + + .. [caridav]o
evaṃ hy atra bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam /

[a]yaṃ bosisatvasa aparigra[h·d· ṇa](ma) [sa](ma)[si]
ayaṃ ca bodhisattvasya mahāsattvasya sarvadharmāparigṛhīto nāma samādhir

vipulaḥ puraskṛtaḥ apramāṇanīyato

asadha[ra] .. [apar](i)[gahe ·ra .. ga·u] (1-39:) + + [ñada] aparigrahida °
'sādhāraṇaḥ / sarvaśrāvakapratyekabuddhaiḥ sāpi sarvajñatā aparigṛhītā

ta kisa [h]edu °

na hi sa ṇimitado vihatavo °
na hi nimittato grahītavyā /

(If) one does not perceive form, then no form exists. (If) one does not perceive feeling, conception, life or consciousness, then (no feeling, conception, life) nor consciousness exists. The *Prajñāpāramitā* is not (to be) perceived. For what reason is it not (to be) perceived? Just like a (reflected) image is not to be grasped, so is (the *Prajñāpāramitā*) not to be grasped, therefore, it is not (to be) perceived.

A *bodhisattva*, who practises the *Prajñāpāramitā*, does not perceive any ‘name-dharma’ at all, therefore (his) *samādhi*²⁸ is boundless and infinite, being unattainable for any *arhants*²⁹ or *pratyekabuddhas*.

(AS.5.6 = R.8.19 = AAA.50.6 [AsP.tr.II 85 = AsP.tr.3]; Lk.426b3; ps-ZQ.479b9; Zfn.509a18; Kj.537c13; Xz[I].764b18; Xz[II]. 866b28; Sh.588a11; Tib.Pk.5b2 = D.5a2)

Moreover, [O *Śāriputra*³⁰,] *sarvajña(tā)* is not to be received (*aparigṛhītā*). For what reason? (Because) a *bodhisattva* should not observe (or "regard, see") through mental images (*nimitta*).

²⁸ 一切字法不受。是故三昧：“(A *bodhisattva*) does not accept any ‘name-dharma’ at all, therefore (his) *samādhi* (is boundless and infinite).”; ∈ AS.5.5 = R.8.18 = AAA.49.20. *Sarvadharmāparigṛhītā~ nāma samādhi~* (“the concentration ‘Non-appropriation of All *Dharmas*’ by name” [cf. AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b6. 諸法無受之定; Zfn.509a17. 不受三昧字(廣大所入); Kj.537c12. 諸法無受三昧。

²⁹ 阿羅漢：“*arhan(t)*”; ≠ AS.5.6 = R.8.19 = AAA.50.6. *śrāvaka-*; ps-ZQ.479b7. 弟子; Zfn.509a17. 聲聞; Kj.537c13. 聲聞; Xz(I).764b18. 聲聞; Xz(II).866b28. 聲聞; Sh.588a11. 聲聞; Tib.Pk.5b1 = D.5a2. *nyanthos*. Cf. Krsh(2010).4f.

³⁰ 舍利弗！： Cf. Sh.588a11. 世尊! Other versions lack parallels.

*sacen nimittato grahīṭavyā abhaviṣyat na ceha śreṇikaḥ parivrājakaḥ śraddhām
 alapsyata /
 tatra hi śreṇikaḥ parivrājakaḥ sarvajñajñāne adhimucya śraddhānusārī prādeśikena
 jñānenāvatīrṇaḥ / so 'vatīrya na rūpaṃ parigrhṇīte / evaṃ na vedanāṃ na saṃjñāṃ na
 saṃskārān / na vijñānaṃ parigrhṇīte / nāpi tatra prītisukhena tajjñānaṃ samanupaśyati /
 nādhyātmaṃ rūpasya tajjñānaṃ samanupaśyati / na bahirdhā rūpasya tajjñānaṃ
 samanupaśyati / nādhyātmabahirdhā rūpasya tajjñānaṃ samanupaśyati / nāpyanyatra
 rūpāttajjñānaṃ samanupaśyati / evaṃ nādhyātmaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ /
 nādhyātmaṃ vijñānasya tajjñānaṃ samanupaśyati / na bahirdhā vijñānasya tajjñānaṃ
 samanupaśyati / nādhyātmabahirdhā vijñānasya tajjñānaṃ samanupaśyati / nāpyanyatra
 vijñānāttajjñānaṃ samanupaśyati / atra padaparyāye śreṇikaḥ parivrājako 'dhimuktaḥ /
 so 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatāṃ pramāṇīkṛtya evaṃ adhimukta
 iti / tena na kaściddharmaḥ parigrhṇītaḥ / nāpi sa kaściddharmaḥ ya upalabdhaḥ yaṃ
 grhṇīyan muñced vā / sa nirvāṇaṃ api na manyate / iyaṃapi bhagavan bodhisattvasya
 mahāsattvasya prajñāpāramitā veditavyā yadrūpaṃ na parigrhṇīte / evaṃ yadvedanāṃ
 saṃjñāṃ saṃskārān / yadvijñānaṃ na parigrhṇīte / na cāntarā parinirvāti aparipūrṇair
 daśabhis tathāgatabalaiś caturbhis tathāgatavaiśāradyair aṣṭādaśabhiś ca āveṇikair
 buddhadharmaiḥ /*

³¹If one observes (*sarvajñatā*) through mental images, then one cannot comprehend it and does not believe in *sarvajñā(tā)*, like a heretic does not. [³²For what reason? Because (he) will, on the contrary, presume (*sarvajñatā*) as having a self (身; *ātman*).] Even if a heretic gains faith in the Buddha, after having gained faith in the Buddha, he will enter upon the Buddha-path while possessing an inferior path. Upon entering the Buddha-path, he does not perceive form. He does not perceive feeling, conception, life or consciousness. ³³He has not perceived it, not apprehended it, nor completed it as yet.(?) He does not see wisdom; sees wisdom neither inside (of form), nor sees wisdom outside (of form), nor sees wisdom anywhere else; neither sees wisdom inside of feeling, conception, life or consciousness, nor sees wisdom outside of feeling, conception, life, consciousness or anywhere else. ³⁴(The heretic) will not emancipate himself (脱; ∈ *adhimukta*) in another doctrine (?; 處; *lit.* ‘place, state’). He thinks that he can attain the understanding of a *buddha* (佛了知) by studying and emancipate himself from *dharma*s, considering that the Dharma and *nirvāṇa* are one and the same. A *bodhisattva* should not practise in such a manner. He should not look at *dharma*s either inside or outside nor consider them equal to the *Prajñāpāramitā*. Nothing is to be perceived nor apprehended by anybody. A *dharma* is not to be held, not to be released, not to be regarded as being *nirvāṇa*.(?)

³¹ 設想視者，爲不了，爲如餘道人，不信薩芸若： Cf. AS.5.7f. = R.8.20f. = AAA.50.15f. *sacen nimitato grahitavyā abhaviṣyan na cēha Śreṇikaḥ parivrājakaḥ śraddhām alapsyata* (“If it could be seized through a sign, then Srenika, the Wanderer, would not have gained faith in this our religion.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b11. 若想見者，終不得此爲。若異學先泥之信不得一切知; Zfn.509a18f. 若作想，亦如外外小道，而有信於薩芸若; Kj.537c14f. 若是三昧可以相得，先尼梵志於薩婆若智不應生信。

³² 何以故？反謂有身： Other versions lack parallels.

³³ 不受已，亦未曉，尚未成： = Zfn.509a21. 以不受，亦未曉，尚未成； ≠ AS.5.10 = R.9.2f. = AAA.50.20. *nāpi tatra prītisukhena taj jñānam samanupaśyati* (“Nor did he review that cognition with joyful zest and pleasure.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b12.-; Kj.537c16.-; Xz(I).764b24. 非以喜樂觀見此智; Xz(II).866c6. 不以喜樂觀見此智; Sh.588a16. 不以喜樂法爲智所觀。

³⁴ 亦不於餘處脫，以學成就佛了知，從法中以脫去，謂法等一泥洹。菩薩莫作是行。莫內外視法，呼(←吁)與般若波羅蜜等。一切無所受，無所從誰得。法無所持，無所放(←收)，亦無所泥洹想。： Cf. AS.5.15f. = R.9.9f. = AAA.51.13f. *atra padaparyāye Śreṇikaḥ parivrājako 'dhimuktaḥ so 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatām pramāṇikṛtyāivam adhimukta iti tena na kaścid dharmāḥ parigṛhīto nāpi sa kaścid dharmo ya upalabdho yaṁ sa gṛhṇīyāt muñced vā sa nirvāṇam api na manyate* (“In this scripture passage, Srenika, the Wanderer, as one who always resolutely believes in this cognition of the all-knowing, is called a faith-follower. He took the true nature of dharmas as his standard, and resolutely believed in the signless, so that he did not take hold of any dharma, nor apprehend any dharma, which he could have appropriated or released. He did not even care about Nirvana.” [AsP.tr.II 85 = AsP.tr.3~4]); ps-ZQ.479b15f. 如是究暢，從信解得道地。法意作量以爲脫。便無受無獲，已受解，得度滅(v.l. 滅度); Zfn.509a24f. 雖從信欲得脫，欲知薩芸若事，於法而作限。謂爲得脫以爲得法，於法亦爲無所得亦未得脫。其不以泥洹自貢高; Kj.537c22f. 先尼梵志信解薩婆若智，以得諸法實相故，得解脫。得解脫已，於諸法中無取無捨，乃至涅槃亦無取無捨。

[ava]ṃ pi bhaṃte bhagava bosisatvasa (1-40:) + + + + paramida °
 tasmād iyaṃ api bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā
 veditavyā

puṇavaro bhaṃte bhagava bosisatveṇa mahāsattveṇa
 punar aparaṃ bhagavan bodhisattvena mahāsattvena

prañāparamida° caramteṇa °
 prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā

evaṃ uva (1-41:) + + + + + + + + + + [p·ñ·para](mi)[da]
 evaṃ upaparīkṣitavyaṃ evaṃ upanidhyātavyaṃ katamaiṣā prajñāpāramitā

kaś ca prañāparamida° ki yo dhammo na vijati na labhati ° sa prañāparami
 kasya caiṣā prajñāpāramitā kiṃ yo dharmo na vidyate nopalabhyate sā
 prajñāpāramiteti

*saced evaṃ upaparīkṣamāṇaḥ evaṃ upanidhyāyaṃ nāvalīyate na saṃlīyate na viśīdati na
 viśādam āpadyate nāśya viprṣṭhībhavati mānasam na bhagnaprṣṭhībhavati nottrasyati*

(1-42:) + + + + + + [na sa]ṃ[tra]sati [.. .. ma·]o
 na saṃtrasyati na saṃtrāsam āpadyate

[avirahito bosisat]v[o] [prañāpara](m)[idae]
 avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyaḥ /

[asa h]o [s]u + + (1-43:) .. [edad]loya °
 atha khalv āyusmān śāriputra āyusmantam subhūtim etad avocat

kiṃkaraṇo avirahito bosisatvo
 kiṃ kāraṇam āyusman subhūte avirahito bodhisattvo mahāsattvaḥ

prañāparamida°
 prajñāpāramitayā veditavyaḥ

*yadā rūpaṃ eva virahitaṃ rūpasvabhāvena evaṃ yadā vedanaiva saṃjñāiva saṃskārā eva
 yadā vijñānaṃ eva virahitaṃ vijñānasvabhāvena yadā prajñāpāramitāiva virahitā
 prajñāpāramitāsv abhāvena yadā sarvajñatāiva virahitā sarvajñatāsv abhāvena //*

(AS.5.18 = R.9.13 = AAA.52.12 [AsP.tr.II 85 = AsP.tr.4]; Lk.426b15; ps-ZQ.479b18; Zfn.509a27; Kj.537c24; Xz[I].764c6; Xz[II]. 866c18; Sh.588a24; Tib.Pk.6a1 = D.5b1)

This is (read 是爲 instead of 是故)³⁵ a *bodhisattva*'s *Prajñāpāramitā*. (He) does not perceive form, nor perceive feeling, conception, life or consciousness; does not enter *parinirvāṇa* midway; possesses completely the ten kinds of powers, the four kinds of fearlessness, the eighteen kinds (of uncommon *dharma*s) of a *buddha*. Therefore, this is (known as) a *bodhisattva*'s *Prajñāpāramitā*. A *bodhisattva*, who, having entered the *Prajñāpāramitā*, practises it, should consider (視 *lit.* "regards, sees") as follows: 'What is the *Prajñāpāramitā*? Where is it?'³⁶ In the *Prajñāpāramitā*, any *dharma* is not to be perceived at all. (The *Prajñāpāramitā*'s) whereabouts are not to be known at all. Therefore, (it is) the *Prajñāpāramitā*.³⁷ A *bodhisattva* should think in this manner.

Having heard it, (if) he does not become slothful, frightened, terrified, fearful, nor embarrassed, (then this) *bodhisattva* should be recognised as not being separate from the *Prajñāpāramitā*. [A *bodhisattva* should clearly know thus.³⁸]"

Śāriputra said to *Subhūti*: "³⁹How does a *bodhisattva* understand the *Prajñāpāramitā*?"

Form is separate from its original form; (the same applies to) feeling, conception, life; consciousness is separate from its original consciousness; the *Prajñāpāramitā* is separate from its own *Prajñāpāramitā*. -(AS)⁴⁰"

³⁵ 是故 : s.e. for 是爲?; cf. Zfn.509a28. 是爲菩薩・摩訶薩般若波羅蜜; AS.5.19 = R.9.14 = AAA.52.12. *iyam api bhagavan! bodhisattvaṣya mahāsattvaṣya prajñāpāramitā veditavyā* ("This also should be known as a Bodhisattva's perfect wisdom" [AsP.tr.II 85 = AsP.tr.4]); Kj.537c25. 是名菩薩般若波羅蜜.

³⁶ 在何所 : = Zfn.509b3; cf. AS.5.23f. = R.10.3f. = AAA.53.14. *kaśya cāṣā prajñāpāramitā* ("Whose perfect wisdom is this?"); ps-ZQ.479b23. 何所爲明度? ; Kj.537c29. 是誰般若波羅蜜?

³⁷ 菩薩當作是念. 聞是 : = Zfn.509b4. 當作是念. 菩薩・摩訶薩聞是(l.c.); ≠ AS.5.24f. = R.10.5 = AAA.53.25. *saced evam upaparīkṣamāna evam upanidhyāyan* ("If, while considering in this manner, thinking in this way, ..."); ps-ZQ.479b24f. 如是觀省察、思惟; Kj.538a1. 若菩薩作是思惟、觀時.

³⁸ 菩薩當了知如是 : Other versions, incl. Zfn, lack parallels.

³⁹ 菩薩何因曉般若波羅蜜? 色離本色; 痛痒、思想、生死、識離本識; 般若波羅蜜離本般若波羅蜜. : Cf. AS.5.28f. = R.10.10f. = AAA.54.14f. *kiṃ kāraṇam ayaṣman Subhūte! avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyo yadā rūpam eva virahitaṃ rūpasvabhāvena. evaṃ yadā vedanāya saṃjñāya saṃskārā eva yadā vijñānam eva virahitaṃ vijñānasvabhāvena yadā prajñāpāramitāya virahitaṃ prajñāpāramitāsvabhāvena* ("How can a Bodhisattva be known as possessing perfect wisdom, when the very form does not possess the own-being of form, etc.; when perfect wisdom does not possess the own-being of perfect wisdom ...?") [AsP.tr.II 86 = AsP.tr.4]; Kj.538a3f. 若色離色性; 受、想、行、識離識性; 般若波羅蜜離般若波羅蜜性者, 何故說菩薩不離般若波羅蜜行?

⁴⁰ AS.5.31 = R.10.14 = AAA.54.19f. *yadā sarvajñatāya virahitā sarvajñatāsvabhāvena* ("when the very all-knowledge does not possess the own-being of all-knowledge" [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.6b1f. = D.6a1f. = Xz(I).764c22. 一切智智離一切智智自性 + Sh.588b9f. 一切智復離般若波羅蜜多自性; 般若波羅蜜多復離一切智智自性; 一切智離一切智自性者. Except for the newer versions, the other ones (Lk, ps-ZQ.479b29, Zfn.509b9, Kj.538a5, Xz[II].867a3), lack parallels.

evam vuto aiśpa suh[u] (1-44:) + + + + + [e]dadoya
evam ukte āyusmān subhūtir āyusmantam śāriputram etad avocat

- *evam etad āyusman śāriputra evam etat /*

ruo yeva ausa śariputra virahido ruasvabhavēṇa °
rūpam evāyusman śāriputra virahitam rūpasvabhāvena /

eva vedāṇa saṃñā saṃkhara °
evam vedanaiva saṃjñāiva saṃskārā eva /

viñāṇo (1-45:) + + + + [ri]putra virahido viñāṇasvabhavēṇa
vijñānam evāyusman śāriputra virahitam vijñānasvabhāvena /

prañāparamida yeva ausa śariputra vira[hi]da prañāparami
prajñāpāramitaiva āyusman śāriputra virahitā prajñāpāramitāsvabhāvena /

*sarvajñataiva āyusman śāriputra virahitā sarvajñatāsvabhāvena / prajñāpāramitā-
lakṣaṇenāpi prajñāpāramitā virahitā / lakṣaṇasvabhāvenāpi lakṣaṇam virahitam
lakṣyasvabhāvenāpi lakṣyam virahitam / svabhāvalakṣaṇenāpi svabhāvo virahitaḥ //*

Subhūti said: “It is so. -(AS)⁴¹”

Śāriputra said: “Well (spoken), O *Subhūti*! ⁴²If a *bodhisattva* goes forth from this (i.e. the *Prajñāpāramitā*), does he, then, attain *sarvajña(tā)*?”

Subhūti said: “It is so. If a *bodhisattva* goes forth from this, he, then, attains *sarvajña(tā)*. For what reason? *Sarvajña(tā)*⁴³ is not born from anywhere, is not born⁴⁴ from anywhere. (426c) Thus, the *bodhisattva* is very close to becoming a *buddha*. -(AS)⁴⁵ (If) a *bodhisattva* practises the *Prajñāpāramitā*, there is no hindrance to *sarvajña(tā)*.”

⁴¹ AS.6.2~6 = R.10.16~22 = AAA.54.28~55.12. *rūpam ev' āyusman Śāriputra! virahitaṃ rūpasvabhāvena. evaṃ vedanāva saṃjñāva saṃskārā eva vijñānam ev' āyusman Śāriputra! virahitaṃ vijñānasvabhāvena. prajñāpāramitāva āyusman Śāriputra! virahitā prajñāpāramitāsvabhāvena. sarvajñatāiv' āyusman Śāriputra! virahitā sarvajñatāsvabhāvena. prajñāpāramitālakṣaṇenāpi prajñāpāramitā virahitā. lakṣaṇasvabhāvenāpi lakṣaṇam virahitaṃ. lakṣyasvabhāvenāpi lakṣyaṃ virahitaṃ. svabhāvalakṣaṇenāpi svabhāvo virahitaḥ* (“Form itself does not possess the own-being of form, etc. Perfect wisdom does not possess the mark [of being] ‘perfect wisdom.’ A mark does not possess the own-being of a mark. The marked does not possess the own-being of being marked, and own-being does not possess the mark of [being] own-being.” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c1~5. 其於色也休色自然；於痛、想、行休識自然；明度無極休識自然；明度無極休智自然。行此道者，於智休止。智之自然者休矣。相休止。相之自然者休矣；Zfn.509b9~13. 離色者色之自然、痛痒、思想、生死、識離識之自然，離般若波羅蜜、般若波羅蜜之自然。般若波羅蜜自然為離相故。相之自然為離故。相自然相、相之自然離相；Kj.538a6~8. 色離色性；受、想、行、識離識性；般若波羅蜜離般若波羅蜜性；是法皆離自性。性相亦離；Xz(I).764c25~765a4, Xz(II).867a5~9, Sh.588b13~16, Tib.Pk.6b3~6 = D.6a3~5. Only Lk lacks a parallels.

⁴² 菩薩設使出是中，便自致薩芸若？： Cf. AS.6.8 = R.11.2 = AAA.55.26. *yo bodhisattvo mahāsattvo 'ira śikṣyate sa niryāsyati sarvajñatāyām* (“the Bodhisattva who trains in this will go forth to all-knowledge?” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c6. 其學此者，必出一切智？；Zfn.509b13f. 學是者，為學薩芸若？；Kj.538a8f. 若菩薩於是中學，能成就薩婆若耶？

⁴³ 薩芸若： “*sarvajña(tā)*”; ≠ AS.6.11 = R.11.6 = AAA.56.11. *sarvadharmāḥ*; ps-ZQ.479c8. 諸法；Zfn.509b15. 諸法；Kj.538a10. 一切法等。

⁴⁴ 生：S(3), M(1), M(2), Q 出。

⁴⁵ AS.6.12f. = R.11.8f. = AAA.56.20f. *yathā yathā sarvajñatā āsannībhavati tathā tathā sattvapariṣkānāya kāyacittapariśuddhir lakṣaṇapariśuddhir buddhakṣetraśuddhir buddhaiś ca samavadhānaṃ bhavati* (“To the extent that he comes near to all-knowledge, his body, thought and marks shall become perfectly pure, for the sake of maturing beings, and he shall meet with the Buddhas.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a1f. = D.6b1f. = Sh.588b22~24. 身心清淨，諸相清淨，在處處嚴淨佛土，成熟有情，具諸佛法。Except for the newest versions, the other ones (Lk, ps-ZQ.479c9, Zfn.509b16, Kj.538a12, Xz[I].765a10, Xz[II].867a15) lack parallels.

⁴⁶ 菩薩行般若波羅蜜，於薩芸若中無所罣礙： Cf. Zfn.509b16f. 是菩薩·摩訶薩般若波羅蜜薩芸若種；AS.6.13f. = R.11.10f. = AAA.57.7f. *evaṃ ca punar āyusman Śāriputra! bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvajñatāyā āsannībhavati* (“It is thus that a Bodhisattva who courses in perfect wisdom comes near to all-knowledge.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a2f. = D.6b2f. = Sh.588b24f. 是為菩薩·摩訶薩修行般若波羅蜜多，近一切智。The other versions (ps-ZQ.479c9, Kj.538a12, Xz[I].765a10, and Xz[II].867a15) lack parallels.

(1-46:) + + + + + + + + + + + + + + + + [edadoya] + + + + +
 evamukte āyusmān śāriputra āyusmantam subhūtim etad avocat
 kiṃ punar āyusman subhūte

+ [b]o[sisatvo (a)[t](ra) [śikṣiṣati] .. + + + + + +
 yo bodhisattvo mahāsattvo 'tra śikṣiṣyate sa niryāsyati sarvajñatāyām

(1-47:) + + + + + (ai)śpa subhuti / / / / / edado[ya]
 āyusmān subhūtir āha

evam edo ausa śari[p]u [+ + + + + + + +] (1-48:) + + + + + sisatvo
 evam etad āyusman śāriputra evam etat / yo bodhisattvo mahāsattvo

atra [śikṣiṣati sa? ni?ya?]iṣati sarvañadae °
 'tra śikṣiṣyate sa niryāsyati sarvajñatāyām /

ta kisa hedu
 tat kasya hetoḥ

aniyada a[ja?to?] [saṃrvadham]ma
 ajātā hy anirjātā hy āyusman śāriputra sarvadharmāḥ /

evam carata āyusman śāriputra

(1-49:) + + + + + [si]satvasa mahasatvasa ° sarvañuda abhasamṇa bhavati °
 bodhisattvasya mahāsattvasya sarvajñatā āsannībhavati /

yathā yathā sarvajñatā āsannībhavati tathā tathā sattvapariṣādanāya kāyacittapariśuddhir
 lakṣaṇapariśuddhiḥ buddhakṣetraśuddhiḥ / buddhaiś ca samavadhānam bhavati /

ayaṃ puṇu bosisatvo mahasatvo prañaparami (1-50:) + +
 evam ca punar āyusman śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyām

+ + + + + [a]bhaśibhavati
 caran sarvajñatāyā āsannībhavati //

(no parallels)

pun avaro aiśpa suhuti bosisatvo aradhva evaṃ aha °
 punar aparam āyusmān subhūtir bodhisattvaṃ mahāsattvaṃ ārabhyaivam āha

saye ruve carati

sa ced rūpe carati *nimitte carati / sa ced rūpanimitte carati nimitte carati / sa ced rūpaṃ
 nimittam iti carati nimitte carati / sa ced rūpasyotpāde carati nimitte carati /*

(1-51:) + + + + + + + + .. [ṇ](i)[miti cara]ti
 sa ced rūpasya nirodhe carati nimitte carati /

[say](e) [r](uva)[sa viṇa]śe carati ṇimiti carati
 sa ced rūpasya vināśe carati nimitte carati /

roo su (1-52:) + + + + [ra]ti ahaṃ carami ti .. + + +
 sa ced rūpaṃ śūnyam iti carati nimitte carati / ahaṃ carāmīti carati nimitte carati /

ahaṃ bodhisattva iti carati nimitte carati /

+ + labha carati pialo
 ahaṃ bodhisattva iti hy upalambha eva sa carati /

eva vedanasamñña saṃkhara saye viññāṇe carati + + + +
 evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu / saced vijñāṇe carati nimitte carati /

⁴⁷[*Śāriputra* said: “Well (spoken)!”]

(Concerning) a *bodhisattva*’s exertions, (*Subhūti*) said (further) as follows: “If he practises form (*rūpa*), that means that he practises (making) mental images⁴⁸; -(AS)⁴⁹; if he practises producing form⁵⁰, that means that he practises (making) mental images; if he practises observing form⁵¹, that means that he practises (making) mental images; if he practises destroying (annihilating) form, that means that he practises (making) mental images; if he practises (the idea that) ‘form is empty’⁵², that means that he practises (making) mental images; ⁵³If he stands in (the idea) that ‘I practise’ and wishes to attain (the *Prajñāpāramitā*?), that means that he practises (making) mental images; -(AS)⁵⁴;

⁴⁷ 舍利弗言：“善哉！”菩薩精進，作是語：“*Śāriputra* said: ‘Well (spoken)!’ (Concerning) a bodhisattva’s exertions, (*Subhūti*) said (further) as follows: SEE TEXT.”; cf. AS.6.15 = R.11.12 = AAA.57.10f. *punar aparam āyusmān Subhūti bodhisattva mahāsattva ārabhyāva āha* (“Subhuti said further concerning the Bodhisattva.” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c9. 又妙賢者菩薩履行明度無極; Zfn.509b17f. 復次，舍利弗！菩薩·摩訶薩精進作是語：“我欲學...”; KJ.538a13.爾時，須菩提語舍利弗言：“菩薩...”; Xz(I).765a10. 復次，舍利子！諸菩薩摩訶薩...; Xz(II).867a15f. = Xz(I); Sh.588b26. 復次，尊者須菩提言：“若有菩薩·摩訶薩...” Lokakṣema translated *ārabhya* (“concerning, referring to”) incorrectly as 精進 (“exerts oneself”); cf. Skt. *ārabh* (“to undertake, commence”), *vīryam ārabh* (“to exert oneself”).

⁴⁸ 行想：“practises (making) mental images”; cf. AS.6.15 = R.11.13 = AAA.57.11 *nimitte carati* (“courses in a sign” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c10 想行; Zfn.509b18. 行想; KJ.538a14. 行想.

⁴⁹ AS.6.16f. = R.11.13f. = AAA.57.12f. *saced rūpanimitte carati nimitte carati. saced rūpaṃ nimittam iti carati nimitte carati* (“when he courses ... in the sign of form, etc., or in the idea that ‘form is a sign’” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a4 = D.6b4f.; ps-ZQ.479c10f. 若行色占，為想行；若行色不占，為想行; Zfn.509b19. 設想色行，為行想 (v.l. -); Xz(I).765a11f. 若行色相，為行相；若行色無相相，為行相; Sh.588b27. 若行色相，此為行相. The older versions (Lk.426c3, KJ.538a14, Xz[II].867a16) lack parallels.

⁵⁰ 設生色行：“if he practises producing form”; = Zfn.509b19; cf. AS.6.17 = R.11.14f. = AAA.57.13f. *saced rūpaśyōtpāde carati* (“when he courses ... in the production of form” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c11. 若行色興; KJ.538a14. 若生色行.

⁵¹ 設觀色行：“if he practises observing form”; cf. AS.6.17 = R.11.15 = AAA.57.14. *saced rūpaśya nirodhe carati* (“when he courses ... in the stopping of form” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c11. 若行色敗; Zfn.509b19f. 設壞色行; KJ.538a14. 若滅色行; Xz(I).765a12. 若行色滅; Xz(II).867a16f. 若行色壞; Sh.588b28. 若滅色行. It is unclear why Lokakṣema rendered *nirodha* (“destruction”) as 觀 (“observes”).

⁵² 設空色行：“if he practises (the idea that) ‘form is empty’, ...”; = Zfn.509b20; cf. AS.6.18 = R.11.16f. = AAA.57.15f. *saced rūpaṃ śūnyam iti carati* (“when he courses ... in the idea that ‘form is empty’, ...” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c12. 若行色空; KJ.538a15. 若空色行.

⁵³ 設我(←識)行立，欲得，為行想：“If he stands in (the idea) that ‘I practise’ and wishes to attain (the *Prajñāpāramitā*?), he is (then) practising (making) mental images.” All the editions and manuscripts read 識, which must be a scribal error for 我; cf. Zfn.509b21. 設我行立，欲得，為行想; ps-ZQ.479c13. 若行色非身，為想行; KJ.538a15f. 我行是行，亦是行相; Xz(II).867a18. 若謂：“我能行是行，有所得.”; AS.6.19f. = R.11.17f. = AAA.57.16f. *“ahañ carāmi”ti carati nimitte carati. “ahaṃ bodhisattva” iti carati nimitte carati. “ahaṃ bodhisattva” iti hy upalambha eva sa carati* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I course’, or ‘I am a Bodhisattva’. For he actually courses in the idea ‘I am a Bodhisattva’ as a basis.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a5f. = D.6b5f.; = Xz(I).765a13f. 若謂：“我能行”，為行相；若謂：“我是菩薩，能有所行”，為行相。若謂：“我是菩薩，能有所得”，為行相; Sh.588b29f. “我行諸行”，亦是行相。“我行菩薩行”，亦是行相。“於菩薩法我有所得”，亦是行相. The expression “欲得” in Lk and Zfn may correspond to AS. *upalambha* (“obtainment, recognition”; cf. Xz[I]. 能有所得, Xz[II]. 有所得, Sh. 有所得).

⁵⁴ AS.6.19f. = R.11.18 = AAA.57.17f. *“ahaṃ bodhisattva” iti carati nimitte carati. “ahaṃ bodhisattva” iti (hy upalambha eva sa carati).* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I am a Bodhisattva’. [For he actually courses in the idea] ‘I am a Bodhisattva’ [as a basis]” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a5f. = D.6b5f., Xz(I).765a14f. 若謂：“我是菩薩，能有所行”，為行相。若謂：“我是菩薩，(能有所得)，為行相, Sh.588c1f. “我行菩薩行”，亦是行相。“於菩薩法(我有所得)，亦是行相). The older versions (Lk, Zfn.509b21, KJ.538a16, Xz[II].867a18) and ps-ZQ (479c13) lack parallels.

sa ced vijñānanimitte carati nimitte carati / sa ced vijñānaṃ nimittamiti carati nimitte carati /

(1-53:) + + + [saye] viñāṇasa upade carati ñimitti carati
saced vijñānasyotpāde carati nimitte carati /

saced vijñānasya nirodhe carati nimitte carati /

saye viñāṇasa viṇāṣe carati .. + + + [rati]
sa ced vijñāṇasya vināṣe carati nimitte carati /

*sa ced vijñānaṃ śūnyamiti carati nimitte carati /
aham carāmīti carati nimitte carati /*

.. (1-54:) + + + + n̥[i]miti carati
 ahaṃ bodhisattva iti carati nimitte carati /

aham carami ti ° ualambhe carati °°°
 aham bodhisattva iti hy upalambha eva sa carati /

ayaṃ bosisatvo mahasatvo [nimita]yeva

(1-55:) + + + + + + + + [eva](ṃ) [carati so prañāparamidaē carat]i
sacet punar asyaivam bhavati ya evam carati sa prajñāpāramitāyām carati

prañāparamida bhaveti ṇīmita (1-56:) + + + + +
sa praññāpāramitāṃ bhāvayatīti nimitta eva sa carati /

+++++[r]ip[u]tra a[?][sa]
 ayaṃ bodhisatto 'nupāyakuśalo veditavyaḥ // atha khal āyuṣmām śāriputra
 āyusmantam

subhūtim etad avocat katham punar āyusman subhūte caran bodhisattvo mahāsattvaś
carati praññāpāramitāyām

follow pages 7 to 16 for *parivarta* 1.

[End of Gāndhārī text]

to practise feeling, conception, life or consciousness, is to practise (making) mental images; -(AS)⁵⁵; to practise producing consciousness, is to practise (making) mental images; to practise observing consciousness⁵⁶, is to practise (making) mental images; to practise destroying (annihilating) consciousness, is to practise (making) mental images; to practise (the idea that) ‘consciousness is empty’, is to practise (making) mental images.

⁵⁷Such a *bodhisattva* is practising (making) mental images incorrectly.(?) ⁵⁸To cultivate practices in this manner, is not to cultivate the *Prajñāpāramitā*, nor to practise the *Prajñāpāramitā*, (but rather) to practise (by means of) mental images. ⁵⁹A *bodhisattva* (should) abide by (the right) practice, should not follow this (incorrect) practice.”

Śāriputra said to Subhūti: “How should a *bodhisattva* practise the *Prajñāpāramitā*?”

Subhūti said: “⁶⁰(A *bodhisattva* should) not practise form; -(AS)⁶¹ -(AS)-⁶²; not

⁵⁵ AS.6.21f. = R.12.1f. = AAA.57.20f. *saced vijñānanimitte carati nimitte carati. saced vijñānam nimittam iti carati nimitte carati* (“He courses ... in the sign of form, etc., or in the idea that ‘form is a sign’,” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a6f. = D.6b6f., Xz(I).765a16f. 若行受、想、行、識相，為行相；若行受、想、行、識無相相，為行相 = Sh.588c3. 若行受、想、行、識相，此為行相。The older versions (Lk, Zfn.509b22, Kj.538a16, Xz(II).867a19) lack parallels. Cf. ps-ZQ.479c14.-(如上說，皆為想行)。

⁵⁶ 觀識行：Kg. 識觀行 (s.e.); “He practises observing consciousness.”; cf. AS.6.23 = R.12.3f. = AAA.57.22f. *saced vijñānasya nirodhe carati* (“when he practises ... the stopping of a notion” [cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14.-(如上說，皆為想行); Zfn.509b22. 壞識行；Kj.538a17. 若滅識行；Xz(I).765a18. 若行受、想、行、識滅；Xz(II).867a19. 若行受、想、行、識壞；Sh.588c4. 若滅受、想、行、識。Cf. n. 53, 63.

⁵⁷ 如是菩薩為反行想：“Such a *bodhisattva* is practising (making) mental images incorrectly.” (?); cf. AS.6.24f. = R.12.5f. = AAA.57.24f. *‘ahañ carāmi’ ti carati nimitte carati. ‘ahañ bodhisattva’ iti carati nimitte carati. ‘ahañ bodhisattva’ iti hy upalambha eva sa carati.* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I am a *bodhisattva*’. For he actually courses in the idea ‘I am a *bodhisattva*’ as the basis”. [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14. 若識有是，吾當行欲得行；Zfn.509b23f. 我行立欲得，為行想。是菩薩·摩訶薩為反行想；Kj.538a18. “我行是行”，亦是行相。

⁵⁸ 作是守行者，為不守般若波羅蜜，為不行般若波羅蜜，若想行者。：“To cultivate practices in this manner, is not to cultivate the *Prajñāpāramitā*, nor to practise the *Prajñāpāramitā*, (but rather) to practise (by means of) mental images.” Cf. Zfn.509b24f. 行是守行般若波羅蜜，為不行般若波羅蜜，反(v.l. 及)作想行；AS.6.26f. = R.12.7f. = AAA.57.27f. *sacet punar asyāivam bhavati: ‘ya evaṃ carati sa prajñāpāramitāyāṃ carati sa prajñāpāramitāyāṃ bhāvayati’ ti nimitta eva sa carati* (“Or, when it occurs to him ‘he who courses thus, courses in perfect wisdom and develops it,— he courses only in a sign.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a19f. 若作是念：“能如是行者，是行般若波羅蜜”，亦是行相。

⁵⁹ 菩薩護行，當莫隨其中：“A *bodhisattva* (should) abide by (the right) practice, should not follow this (incorrect) practice.”; cf. Zfn.509b26. 是菩薩·摩訶薩無有護行；AS.6.27 = R.12.9f. = AAA.58.2. *ayaṃ bodhisattvo ‘nupāyakuśalo veditavyaḥ* (“Such a *Bodhisattva* should be known as unskilled in means.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a20. 當知：是菩薩未善知方便。

⁶⁰ 不行色，不生色行，不觀色行，不滅色行，不空色行：“(A *bodhisattva* should) not practise form, not practise producing form, not practise observing form, not practise the destruction of form, not practise (the idea that) ‘form is empty’.”; cf. AS.6.30f. = R.12.14f. = AAA.58.15f. *na rūpe carati, na rūpanimitte carati, na rūpaṃ nimittam iti carati, na rūpasyañirodhe carati, na rūpasya nirodhe carati, na rūpasya vināśe carati, na rūpaṃ sūnyam iti carati* (“He should not course in form, nor in the sign of form, nor in the idea that ‘form is a sign’, nor in the production of form, in their stopping or destruction of form, nor in the idea that ‘form is empty’.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色，不行色占，不行色興，不行色敗，不行色滅，不行色想，不行色空；Zfn.509b27f. 不行色行，不想色行，不生色行，不壞色行，不滅色行，不空色行；Kj.538a22f. 若菩薩不行色，不行色生，不行色滅，不行色壞，不行色空。

⁶¹ AS.6.30f. = R.12.15 = AAA.58.15f. *na rūpanimitte carati* (“He should not course ... in the sign of form.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色占 (*nimitta*)；Zfn.509b28. 不想色行；Xz(I).765a27. 不行色相；Xz(II).867a28. 不行色相；Sh.588c12. 不行色相；Tib.Pk.7b4 = D.7a4. Lk(426c12) and Kj(538a22) lack parallels.

⁶² AS.6.31 = R.12.15 = AAA.58.15f. *na “rūpaṃ nimittam” iti carati* (“He should not course ... in the idea

practise producing form, not practise observing⁶³ form, not practise the destruction of form, not practise (the idea that) ‘form is empty’; -(AS)⁶⁴; not practise feeling, conception, life or consciousness; not practise producing consciousness, not practise observing consciousness, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’; -(AS)⁶⁵; ⁶⁶[not practise form, not practise imaging form, not practise producing form, not practise observing form, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’.] - (AS)⁶⁷ ⁶⁸(A *bodhisattva* is) without seeing, without practising, without seeing practising, without practising or seeing. He is also without practising, without dwelling in practices. Such (practice) is (called) ‘without seeing’. For what reason? ⁶⁹(Because all *dharma*s) do not come from anywhere, nor hold anything. ⁷⁰All ‘name-*dharma*s’ of the *bodhisattva*-

that ‘form is a sign’.” [Cf. AsP.tr.II 86 = AsP.tr.4] = Tib.Pk.7b4 = D.7a4; Xz(I).765a27. 不行色無相相。Other versions (Lk.426c12, ps-ZQ.479c20, Zfn.509b28, Kj.538a22, Xz[II].867a28, Sh.588c12) lack parallels.

⁶³ 觀 : “observes”; ≠ AS.6.31 = R.12.16 = AAA.58.16. *nirodha*~; ps-ZQ.479c20. 敗; Zfn.509b28. 壞; Kj.538a23. 滅. Cf. n. 53, 56.

⁶⁴ AS.7.1f. = R.12.17f. = AAA.58.17f. *nāhaṃ carāmiti carati, nāhaṃ bodhisattva iti carati* (“He should not course in the idea that ‘I course’, or ‘I am a *bodhisattva*’.” [Cf. AsP.tr.II 86 = AsP.tr.5]) = Sh.588c13f. 不行我行; 不起我行; ≠ Tib.Pk.7b4 = D.7a5. *bdag spyod do snyam du mi spyod. bdag byang chub sems dpa'o snyam du mi spyod. bdag byang chub sems dpa'o snyam du dmigs pa la mi spyod pa dang*; ≠ ps-ZQ.479c21. 不行色非身. Except for the newest versions and ps-ZQ, the other ones (Lk.426c12, Zfn.509b29, Kj.538a23, Xz[I].765a28, Xz[II].867a29) lack parallels.

⁶⁵ AS.7.5 = R.12.22 = AAA.58.23. *nāhaṃ carāmiti carati, nāhaṃ bodhisattva iti carati* = Sh.588c17. 不行我行; 不起我行; ≠ Tib.Pk.7b7f. = D.7a7; ≠ ps-ZQ.479c22f. 不識>(= v.l.)有是 : “吾當得行是行。不有是<如>(= v.l.)此行。”。Except for the newest versions and ps-ZQ, the other ones (Lk.426c14, Zfn.509c1, Kj.538a24, Xz[I].765b3, Xz[II].867b3) lack parallels.

⁶⁶ 不行色, 不色想行, 不色生行, 不色觀行, 不識滅行, 不識空行 : Other versions lack parallels.

⁶⁷ AS.7.5f. = R.12.22f. = AAA.58.24f. *sacet punar nāsyāvaṃ bhavati: “ya evaṃ carati sa prajñā-pāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayati”*ti, *evaṃ caran bodhisattvo mahāsattvas carati prajñāpāramitāyāṃ* = Tib.Pk.7b8f. = D.7a7f.; ≠ Sh.588c17f. 菩薩行不作是念。若如是行乃名行般若波羅蜜多; ≠ ps-ZQ.479c25f. 又菩薩大士行明度無極(?); Zfn.509c1f. 為行般若波羅蜜; Kj.538a24f. 是名行般若波羅蜜。不念行般若波羅蜜; Xz(I).765b3. 是行般若波羅蜜多(= Xz[II].867 b3f.). Only Lk lacks a parallels.

⁶⁸ 亦無見, 亦無行, 亦無見行, 無行無見, 亦復無行, 亦無止行。如是為無見 : = Zfn.509c2f. 亦無見亦無行, 亦無見行無行, 亦不見亦不行亦不無行。如是為不見。Cf. AS.7.7f. = R.13.3f. = AAA.59.6f. *sa hi carāṃs carāmiti nōpaiti. na carāmiti nōpaiti. carāmi ca na carāmi cēti nōpaiti. nāva carāmi na na carāmiti nōpaiti. carīṣyāmiti nōpaiti. na carīṣyāmiti nōpaiti. carīṣyāmi ca na carīṣyāmi cēti nōpaiti. nāva carīṣyāmi na na carīṣyāmiti nōpaiti* (“He courses but he does not entertain such ideas as ‘I course’, ‘I do not course’, ‘I course and I do not course’, ‘I neither course nor do I not course’, and the same [four] with ‘I will course’.” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.479c26f. 於此不近, 為不行, 不近行, 不行, 不近亦不行斯; 不否行斯, 不近行斯, 不近不行斯; 亦不近於行, 不行於不近, <不行>(= v.l.)於不行, 不否行於不近; Kj.538a25f. 不念不行, 不念行不行, 亦不念非行非不行, 是名行般若波羅蜜。Lokaṣema seems to have confused Skt. *upaiti* (“approaches”; here “regards”?) with Skt. *paśyate* (Gā. *paśādi*) here.

⁶⁹ 無所從來, 亦無所持 : Cf. AS.7.10 = R.13.7f. = AAA.59.15f. *anupagatā anupātāḥ* (R. *anupātāḥ*); Kj.538a27. 一切法無受。

⁷⁰ 菩薩・摩訶薩一切字法不受字。是故三昧無有邊, 無有正 : ≠ Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三昧無有邊, 無有極, 無所不入。Cf. AS.7.11f. = R.13.8f. = AAA.60.8f. *āyam ucyaṭe Sarva-dharmānupādāno nāma samādhīr bodhisattvasya mahāsattvasya vipulaḥ puraskṛtaḥ apramāṇaṇiyataḥ* (“This concentration of a *bodhisattva* is called ‘Non-grasping at Any *Dharma*’ by name, being vast, noble, unlimited and steady.” [Cf. AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a2f. 是名菩薩大士一切諸法無度之定, 場曠遼大, 而無有量; Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三昧無有邊, 無有極; Kj.538a27f. 是名菩薩諸法無受三昧, 廣大, 無量, 無定。Lokaṣema seems to have misunderstood the original text here.

mahāsattva do not receive a name. Therefore, (this) *samādhi* is -(AS)⁷¹ without limit and boundless, being unattainable for any *arhants*⁷² or *pratyekabuddhas*. A *bodhisattva-mahāsattva*, who dwells in (this) *samādhi*, will attain enlightenment swiftly.”

By the Buddha's imposing might⁷³, *Subhūti* uttered the (following) words: “⁷⁴All the *bodhisattvas* received the prediction (字; lit. ‘designation, nomination’) for *avivartika* (‘non-retrogressing’) at the time of past *buddhas*, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in *samādhi* but do not see the *samādhi*, do not have a thought of *samādhi*, do not make *samādhi*, do not think: ‘⁷⁵I am (in) *samādhi*.’, do not think: ‘I am sitting in *samādhi*.’, nor say ‘I have (made) *samādhi*.’ One, who follows this *dharma*, does not doubt (it).”

Śāriputra said to *Subhūti*: “Can one see (or “show”; 見) (the place/state of) the *samādhi*, in which a *bodhisattva* has dwelt, practised and ⁷⁶received the prediction for *avivartika* (‘non-retrogressing’) at the time of a past *buddha*, (being told): ‘(You) shall attain enlightenment’?”

Subhūti said: “No, one cannot see (or “show”; 見) it. O *Śāriputra*, a good man neither knows it nor understands it.”

⁷¹ AS.7.11f. = R.13.9 = AAA.60.9. *vipulaḥ puraskṛtaḥ* (“vast, noble” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a4. 場曠極大; Zfn.509c5.-(無所不入); Kj.538a28. 廣大; Xz(I).765b8. 廣大, 無對; Xz(II). 867b9. 廣大, 資具; Sh.588c25. 廣大, 圓滿; Tib.Pk.8a4 = D.7b4. *yangs pa mdun du byas pa*.

⁷² 阿羅漢: “*arhan(t)*”; ≠ AS.7.12 = R.13.10 = AAA.60.10. *śrāvaka*-; ps-ZQ.480a5. 弟子; Zfn.509c6. 羅漢; Kj.538a28. 聲聞; Xz(I).765b9. 聲聞; Xz(II).867b10. 聲聞; Sh.588c26. 聲聞; Tib.Pk. 8a4 = D.7b4. *nyan thos*. Cf. Krsh(2010).4f.

⁷³ 持佛威神: “by the Buddha's imposing might”; cf. AS.7.14 = R.13.12 = AAA.60.21. *buddhānubhāva*- (“through the Buddha's might”); ps-ZQ.480a6. 乘佛聖旨; Zfn.509c8. 承佛威神; Kj.538b1 = Zfn.

⁷⁴ 菩薩皆得阿惟越致字, 前過去佛時: ‘得作佛’。隨三昧, 亦不見三昧: “All the *bodhisattvas* received the prediction (字; lit. ‘designation, nomination’) for *avivartika* (‘non-retrogressing’) at the time of past *buddhas*, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in *samādhi* (‘concentration’) but do not see the *samādhi*.”; cf. AS.7.14f. = R.13.12f. = AAA.60.22f. *vyākṛto 'yaṃ bhagavan! bodhisattvo mahāsattvaḥ pūrvakais tathāgatair arhadbhiḥ samyaksaṃbuddhaiḥ anuttarāyāṃ samyaksaṃbodhau, yo 'nena samādhinā viharati. sa tam api samādhim na samanupaśyati* (“The *bodhisattva*, who dwells in this concentration, has been predicted to obtain full enlightenment by the *tathāgatas* of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. 是菩薩大士受拜於往昔如來至真等正佛者, 乃行斯定; Zfn.509c8f. 菩薩·摩訶薩皆得受決。前過去佛阿竭自致阿耨多羅三耶三菩時, “得成至佛”。隨是三昧者, 亦不見三昧……; Kj.538b2f. 若菩薩行是三昧, 不念不分別: “是三昧”、“我當入是三昧”、“我今入”、“我已入”。無如是分別, 當知: 是菩薩已從諸佛得受阿耨多羅三藐三菩提記; Xz(II).867b15f. 已為過去如來應正等覺授與無上正等菩提不退轉記。

⁷⁵ 我(←識)三昧……我(←識)坐三昧: All the editions and manuscripts read 識, which must be a scribal error for 我 (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.8f. *ahaṃ samāhitāḥ. ahaṃ samādhim samāpatsye. ahaṃ samādhim samāpadye*. (“[he does not review it, nor think] ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a9f. 吾受之; 吾已定; 吾依定; Zfn.509c11f. 亦不念: “我三昧已”, 亦不想: “我坐三昧”; Kj.538b3. 不念不分別: …“我當入是三昧”、“我今入。”

⁷⁶ 菩薩已得阿惟越致字, 前過去佛時: ‘得作佛’: “The *bodhisattva* received the prediction (字) for *avivartika* (‘non-retrogressing’) at the time of a past *buddha*, (being told): ‘(You) shall attain enlightenment.’”; cf. AS.7.20 = R.14.1 = AAA.61.23. *vyākriyate 'nuttarāyāṃ samyaksaṃbodhau* (“is predicted to [obtain] the unsurpassed, perfect enlightenment”); ps-ZQ.480a11. 所說(v.l. 記)拜; Zfn.509c14. 得決時自致成佛; Kj.538b6f. 得從諸佛受阿耨多羅三藐三菩提記; Xz(I).765b18f. 已為過去諸佛世尊現前授記。

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A first-century *Prajñāpāramitā* manuscript from Gandhāra - *parivarta* 5 (Texts from the Split Collection 2)

Harry FALK and Seishi KARASHIMA

1 Introduction

This second part of the manuscript of the Gāndhārī *Prajñāpāramitā* runs parallel to the later half of the fifth *parivarta* of the Aṣṭasāhasrikā *Prajñāpāramitā* (henceforth AS). Its mere existence may look surprising as Conze (1960: 54f.; 1978: 49f.) did not list separate chapter titles from Lokakṣema's translation for what are *parivartas* 3, 4 and 5 in the AS. Sander (2000a: 93f.) misinterpreted this as if Conze's list showed that these chapters did not exist in Lokakṣema. A number of manuscript fragments of an AS from the Bamiyan area in Brāhmī script, dating to Kushan times, were edited by Sander (2000b) most carefully, containing parallels to 11 chapters out of the 30, possibly some more. Within the mass of fragments no parallels were found going along with text from the *parivartas* 3, 4 and 5, seemingly supporting Sander's interpretation of Conze's list. However, Conze nowhere refers to missing chapters. Our synoptic view shows clearly that text related to the fifth *parivarta* is found in Lokakṣema's translation; Conze must have been aware of it. Our Kharoṣṭhī manuscript therefore does not contain text from a relatively recent chapter 5 but material apparently as old as chapter 1.

The presentation follows in all aspects the edition of the preserved parts of the first *parivarta*, published in the last issue of this journal (Falk & Karashima 2012). The text is written on the verso of the same sheets of birch-bark which contain the first chapter. In most cases the preserved segments are inscribed on both sides, but at those places where two barks were glued together only one side carries text. The graphical presentation of the succession of segments with their front- and back-sides is given in our first paper and shows that there is an initial series of three segments which do not contain text of the first *parivarta* on their verso. Without having the first *parivarta* for comparison, their succession is still perfectly clear both from the running text they contain as well as through adjoining parts where some Kharoṣṭhī letters are preserved partly on one and partly on the other side of the join. Possibly because here we have to do with the edge of the glued section of bark, there is a gap running right through line 5-13 where there is no letter preserved with some parts on both side of the glued section. Nonetheless, the succession of text in lines 5-13 and 14 is such that their continuity can be regarded as established.

2 The interrelation of all three texts

There are lots of examples which again confirm the results achieved before, namely that

Lokakṣema translated a text close to our Gāndhārī version and that the Sanskrit version is considerably expanded. Many examples can be found by just a glance at the synopsis. The development Gāndhārī → Lokakṣema → AS is correct on the whole, but the fifth *parivarta* provides also material to show that such a unilinear picture will not suffice to explain all the differences. There are all sorts of congruences of two versions against the third:

2a Agreement of the Gāndhārī and Lokakṣema against the AS

As was already seen in the first *parivarta*, Lokakṣema's text was very close to the Gāndhārī version, in most cases just slightly enlarged. This fifth *parivarta* again shows agreement in many points as compared to the Sanskrit text and some of the differences are witness of a changed attitude of the author of the AS towards a Bodhisattva.

In 5-61 we read in the Gāndhārī text that an *āryaśrāvaka* wants to provide support (*anugraha*) to a Bodhisattva and strengthens his own efforts to bring the Bodhisattva closer to the Prajñāpāramitā. What is **bosisatvasa aṇugraho karoti** in Gāndhārī becomes *sarvasattvānām anugrahaṃ kartukāmaḥ* in Sanskrit. Instead of the Sanskrit "help to all beings", Lokakṣema has: "O venerable disciple (of the Buddha)! Bodhisattva-mahāsattvas who receive (the Prajñāpāramitā?) in this manner, will swiftly become Buddhas" (Karashima 2011: 127 fn. 783), thus also providing help to the Bodhisattva as in the Gāndhārī version. In the Sanskrit version the position of the Bodhisattva has been elevated; he is not in need of *anugraha* any longer, which now needs to be conferred to "all the beings".

The case continues and presents interesting variants. According to the Gāndhārī text this help (*anugraha*) given to the Bodhisattva produces something: **ado praṇatīa bhagavado śavaga ya**, which I (HF) understand as "out of this arise the śrāvakas of the Lord". After **ado**, the usual **prasavati** is required and since two out of four letters are identical I take **praṇatīa** as a clerical blunder based on a distorted exemplar. AS renders the term correctly as *prasūtā*, but what arises is now *bodhisattvānām mahāsattvānām anuttarā samyaksambodhiḥ* instead of **bhagavado śavaga**. Lokakṣema, on the other hand, says the same as the reconstructed Gāndhārī text with his "Disciples of the Buddha originate from it".

Another case is found in 5-40 where **bhuyasamatrae** is left out in the AS, but found as "in a much greater degree" in Lokakṣema.

The first letters of 5-35 are gone, but the next letters read **(sa)rvañudhaṃmana labhi bhaviśasi**, "you will gain the qualities of a Sarvajña". In the Sanskrit version, the complete fifth *parivarta* is devoid of the term *sarvajña*, which is used copiously in many other chapters, though. In the fifth chapter, Lokakṣema reads here "(Because) the virtues of *sarvajña(tā)* (omniscience) bring the virtues of the *dharma*s to completion", a clear parallel to the Gāndhārī text, not to the Sanskrit, where "Buddha" is used instead of "Sarvajña".

At the end of 5-16, the Gāndhārī reads **viñāṇo aṇicaṃ ti**, with no parallel on the Sanskrit side, but which corresponds to "One (should) learn that (consciousness) is impermanent and practise (the idea) that consciousness is impermanent".

There are sentences and passages only contained in Gāndhārī and Lokakṣema.

One starting with **puṇavaro koṣiga** at the end of 5-46 lasts until another **puṇavaro koṣiga** follows in 5-50, so that we can presuppose a classical case of haplography. Further examples concern the lines 5-03 and 04, 5-15, 5-28 and 29.

2b Agreement of the Gāndhārī and AS against Lokakṣema

In line 5-59 we find a list of belongings **civarapeḍavada-śayasana-gilana-praceabheṣa[ja]**, which has an unmistakable parallel in the AS version: *cīvarapiṇḍapāta-śayanāsana-glāna-pratyayabhaiṣajya-parīṣkāraṇ*, framed by other parts of a sentence with no corresponding part in Gāndhārī. Lokakṣema leaves out the complete paragraph, – or never saw it in his exemplar, so that we would have to regard it as part of an extension.

There is a telling reversal of paragraphs in Lokakṣema. From the start up to and including line 5-29 all versions follow the same sequence of sentences. But then only Gāndhārī and AS continue, while Lokakṣema's text seems to miss the contents of lines 5-30 to the middle of 5-32, until Śakra answers **baho bhaṃte bhagava**. This part is found in the Chinese version much further down, after 5-36, where the Prajñāpāramitā is said to produce the fruits of all possible stages of enlightenment. In other parts of his work, Lokakṣema also produces transpositions of this sort (Conze 1960: 26).

However this transposition came about,¹ it seems to show that Lokakṣema did not work with a direct predecessor of our manuscript but one of a slightly different tradition.

2c Agreement of Lokakṣema and AS against Gāndhārī

In both sentences immediately following the ones with **bhuyasamatrae** (5-40, 5-46), the author of the AS does not reproduce **puṇavisamkhareṇa**, although *puṇyābhisamkāreṇa* is a term quite well-known to him. A look at Lokakṣema shows that he too does not refer to this term and so we can conclude that Lokakṣema's exemplar also was devoid of it.

The logical conclusion therefore is that our ms follows a tradition which had on its own enlarged the Ur-text to some minimal extent as compared to the mss which Lokakṣema used and which led to the AS.

There are some cases where Lokakṣema has passages which are found only in the AS but not in Gāndhārī. One passage after **paḍisamyuteṇa** in 5-34 starts a short insertion in Lokakṣema which became huge in AS. Another clear case follows after **ta kisa hedu** in 5-60, being two sentences in Lokakṣema, enlarged to three in AS.

The two versions contain a number of short insertions clarifying who is speaking (5-02, 5-08, 5-23), which are missing in Gāndhārī.² Maybe this points at an initial oral presentation of the text, as given in Gāndhārī, which the reciter knew by heart including the persons speaking, indicating different speakers by a different modulation of the voice.

¹ The most common reason is the copying of the verso of a palm-leaf manuscript first instead of the recto. As far as we can imagine, the long sheets and sequences of sheets of birch-bark do not lend themselves to this kind of mistake. On the other hand, for the early time where we have to locate the Urtext, the use of palm-leaves is so far not attested.

² Cf. the Brāhmī ms, where the speaker is also not explicitly named (Sander 2000b: 12, 16, 40) and only introduced by *āha*.

For readers deprived of this help, the change must be expressed verbally. Discussions about the role of writing in shaping non-*śrāvaka* texts started with a paper by Schopen (1975), whose stand was supported by Gombrich (1988/1990), expanding on observations of Cousins (1983) on Pali texts. Recently, Schopen's theory of the "book" was refuted by Drewes (2007). The discussions will continue and we hope to have provided one more fact to be taken into account.

3 Pedigree

The three kinds of agreement and disagreement leave no doubt that there is no straight line from Gāndhārī to Lokakṣema or to the Sanskrit Aṣṭasāhasrikā. Instead, a fork model looks more promising, starting from an Urtext, leading in three directions, first to our Gāndhārī ms which is minimally enlarged compared to older versions. Then a text from another tradition still held in Gāndhārī was used by Lokakṣema. The parts unique to his text and the AS show that both are ultimately based on a Gāndhārī tradition which was further enlarged compared to our preserved one. The AS goes back to this further-enlarged text and again enlarged it substantially. But it did not use a ms of the strand leading to Lokakṣema, because the said transposition of contents is not found in it.

This simple model probably would look much more complicated if we had more early manuscripts. Suffice it here to say that even this simple fork-model presupposes so many intermediate stages that locating the Urtext deep in the first century BCE, if not earlier, seems safe. Moreover, such an early date for non-*śrāvaka* "Mahāyāna" texts is not surprising and has been proposed many times before. The reservations against Lokakṣema's text as not representing an older stratum compared with the AS tradition, last expressed by Seyfort Ruegg (2004: 23), could be overcautions. His warning against looking for an Urtext for all sorts of variant forms (2004: 22) is certainly justified: a *stemma codicum* would require more material compared to what we have and what we can expect to find in the future. Nonetheless, what we have now with this fragmentary Gāndhārī text has changed our view on Lokakṣema and it allows us to speak of older and younger strands of the Prajñāpāramitā with more confidence.

4 Nature of the AS

It will take more studies on these three versions to interpret all the differences with regard to text transmission and changes in content. With regard to the translation process which led to the Sanskrit text, we can point at a case of uncertainty on the side of the translator. Gāndhārī 5-40 and 5-45 both read: **eva sa prañaparamida bhuyasamatrae bhavaṇa parivuri gacheṣati**. AS first had difficulties with *bhavaṇa*, rendering *bhuyasamatrae bhavaṇa* by a simple *bhāvayan* in the first case, but by *bhūyasyā mātrayā bhāvanām* in the second. The difference may be traced back either to an illegible exemplar or to a misunderstanding in the first case, while some elucidation through own reasoning or foreign advice led to a correct translation in the second.

Many differences in the AS can be explained seeing that this author inserts a *samyaksambodhi* where there was none before. In 5-36 **pracegabosi** was changed to *samyaksambuddhatvaṃ*; in 5-58 a simple **bosae** was changed to *anuttarāyāḥ*

samyaksambodheḥ;

in 5-63 **śikṣaṃti** is enlarged to *anuttarāyāṃ samyaksambodhau śikṣeran*, to cite only the clear cases.

(Harry Falk)

Conventions

+++ (1-22) = Line 1-21 has lost bark needed for ca. 3 akṣaras up to the standard left-side border. An additional marker for lost bark (as “///”) is not used.

(1-22) +++ = Line 1-22 has lost bark needed for ca. 3 akṣaras counting from a hypothetical right-side border, which can be reconstructed on the basis of several clear cases.

.. = one character has left some traces, which are too scanty for a clear definition.

_ or ____ = shorter or longer part of the bark left unwritten, mostly because of its unevenness.

bold type: Gāndhārī text as read from the birch-bark.

normal type: Sanskrit text of the Aṣṭasāhasrikā Prajñāpāramitā.

italics: Phrases and passages in the Aṣṭasāhasrikā Prajñāpāramitā not found in the Gāndhārī version.

Abbreviations used for the Chinese parallels

AS = the Sanskrit version of the Aṣṭasāhasrikā Prajñāpāramitā; cf. Wogihara 1932, Vaidya 1960.

AAA = the commentary on AS called *Abhisamyālaṃkāṛāloka*; cf. Wogihara 1932.

AsP.tr. = Conze 1958.

AsP.tr.II = Conze 1973.

Krsh(2010) = Seishi Karashima, *A Glossary of Lokakṣema's Translation of the Aṣṭasāhasrikā Prajñāpāramitā*, Tokyo 2010: The International Research Institute for Advanced Buddhism at Soka University (Bibliotheca Philologica et Philosophica Buddhica XI).

R = AS; ed. Mitra 1887~1888.

T = Texts from the Taisho Tripiṭaka = *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols., Tokyo 1924-1934.

Kj = *Xiaopin Banreboluomi jing* 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 鳩摩羅什 in 408 C.E.

Lk = *Daoxing Banre jing* 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 支婁迦讖 or Lokakṣema.

ps-ZQ = ps(eudo)-Zhi Qian: the first chapter of the *Da Mingdu jing* 大明度經, T.8, No.225, 478b~482a, entitled Xingpin 行品, is evidently not the work of Zhi Qian 支謙 but of an anonymous translator.

Sh = *Fomuchushengsanfazang Banreboluomiduo jing* 佛母出生三法藏般若波羅蜜多經 (T. 8, No. 228), translated by Shihu 施護 or Dānapāla in 982~(?)

Xz(I) = The fourth assemblage (第四會) of the *Da Banreboluomi jing* 大般若波羅蜜經 (T. 7, No. 220, pp. 763~865), translated by Xuanzang 玄奘 in 660~663.

Xz(II) = The fifth assemblage (第五會) of the above-mentioned translation by Xuanzang (T. 7, No. 220, pp. 865~920).

Zfn = *Mohebanre chao jing* 摩訶般若鈔經 (T. 8, No. 226), translated by Tanmopi 曇摩婢 or Dharmapriya and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).

Tib = Texts from the Tibetan Tripiṭaka = *The Tibetan Tripiṭaka: Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, repr. under the Supervision of Otani University, Kyoto, Tokyo 1955~1961: Tibetan Tripiṭaka Research Institute.

Pk = The Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* is to be found in vol. 21, pp. 57~183, i.e. No.734, Sher phyin, mi 1b1~312a8.

D = the Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* in Derge (sDe dge) Kanjur (No. 12, Shes phin, ka 1b1~286a6); facsimile reproductions:

- (1) *Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters* (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC).
- (2) *The Tibetan Tripitaka: Taipei Edition*, ed. A. W. Barber, Taipei 1991, vol. 7: SMC Publishing.

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punar aparaṃ kauśika yāvanto jambudvīpe sattvāḥ tān sarvān kaścid eva kulaputro vā
kuladuhitā vā caturṣu apramāṇeṣu

(5-01:) + + hi pradiṭhavea
pratiṣṭhāpayet

evaṃ peyālena kartavyam. yathā caturṣv apramāṇeṣu evaṃ catasṛṣv ārūpyasamāpattiṣu

[p]aṃcaṣu abhiñeṣu
pañcasv abhijñāsu

yāvat samastāsu dhyānāpramāṇārūpyasamāpattyaabhijñāsu

pradiṭhavea
pratiṣṭhāpayet
ta ki [ma]ñasi [k]o[śi]a
/ tat kiṃ manyase kauśika

avi te sa **(5-02:) + + (pra)savea**
api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyaṃ prasavet.

a[ha] bahu (bhaṃ)[t]e bhagava
śakra āha bahu bhagavan bahu sugata //

bhagavān āha

**A Part of Lokakṣema's translation, paralleling the Gāndhārī fragments (2)
436c17~438a7**

(AS.54.16 = R.107.3 = AAA.291.27 [AsP.tr.II 121 = AsP.tr. 40]; Lk.436c17; ZQ.485c25; Zfn.518b29; Kj.546b7; Xz[I].784a1; Xz[II].879a16; Sh.604a10; Tib.Pk.63b3 = D.60a5)

(The Buddha said: “ ...) Moreover, O Kauśika, if a good man or a good woman makes the people in Jambūdvīpa
all practise
the four meditations¹, -(AS)²
the four truths³,

the four supernatural powers⁴

and the *pañcābhijñā*⁵,

what do you think, O Kauśika, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)”⁶

The Buddha said:

¹ 四禪 : Cf. AS.54.30 = R.107.5 = AAA.291.28. *catur~ dhyāna~*, ZQ.485c26. 四棄, Zfn.518c1. 四禪, Kj.546b8. 四禪; Krsh(2010).461f.

² AS.54.17~55.21 = R.107.5~109.9 = AAA.292.1~294.4. *tat kiṃ manyase Kauśika! bhūtakotīprabhāvanatāyām iti* = Sh.604a25~b17, Tib.Pk.63b3~65a1 = D.60a6~61b2. Other versions (ZQ.485c26, Zfn.518c1, Kj.546b8, Xz[I].784a2, Xz[II].879a17) as well as Lk lack parallels.

³ 四諦 : = Zfn.518c1; ≠ ZQ.485c26. 四拔苦; ≠ AS.55.22 = R.109.12 = AAA.294.9. *catur~ apramāṇa~*, Kj.546b8. 四無量心 etc.; cf. Krsh(2010).462f.

⁴ 四神足 : = Zfn.518c1; ≠ ZQ.485c26. 四事空; ≠ AS.55.23 = R.109.12 = AAA.294.11. *catur~ ārūpya-samāpatti~* (“the four formless attainments”) = Kj.546b9. 四無色定 etc.; cf. Krsh(2010).463f.

⁵ 般遮旬 : A transliteration of *pañcābhijñā* (“the five sorts of supernatural knowledge”); cf. AS.55.23 = R.109.12 = AAA.294.11. *pañca~ abhijñā~*, ZQ.485c26. 五通, Zfn.518c1. 五旬, Kj.546b9. 五神通 etc.; Krsh(2010).23f.

⁶ AS.55.25 = R.109.16 = AAA.294.15. *sugata* = Xz(I).784a5. 善逝 (= Xz[II].879a22), Tib.Pk.65a4 = D.61b5. *bde bar gshegs pa*. Other versions (ZQ.485c27, Zfn.518c3, Kj.546b10, Sh.604b22[!]) as well as Lk lack parallels.

ado **kośia so kulaputro [va] (ku)[ladhida v]i bahudaro pu ..**
 ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ
 prasavet

(5-03:) + (pra)[ñā]paramidaē [p](o)[sta]o

ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ
api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann
adhimucyate prasannacittaḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya
bodhāya cittam utpādyā samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt

pareṣu likhaṇa

antaśo likhanāyāpi

vācanāyāpi akilāsitayā saṃpādayiṣyati udyukto 'muṃ grāhayiṣyati

dasati

saṃdarśayiṣyati

saṃdāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
artham asyā asmai saṃprakāśayiṣyati evaṃ cāsyā cittam viśodhayiṣyati nirvicikitsaṃ
kariṣyati evaṃ cainaṃ vakṣyati
ehi tvam kulaputra asmīn eva bodhisattvamārga śikṣasva / atra hi tvam śikṣamāṇaś caran
vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksaṃboddhim abhisambhotsyase /
abhisambudhya ca aparimitaṃ sattvadhātum anuttare upadhisamkṣaye 'bhivineṣyasi yad
uta bhūtakotīprabhāvanatāyām iti /

tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpakān sarvasattvān

dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpya puṇyābhisamskāraḥ anena
paryāyeṇa'pi te kauśika cāturmahādvīpake lokadhātau sattvāḥ tān api sarvān kaścid eva
kulaputro vā kuladuhitā vā dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān

dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpya puṇyābhisamskāraḥ ye'pi te
kauśika sāhasre cūlike lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā
kuladuhitā vā dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān

dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpya puṇyābhisamskāraḥ ye'pi te
kauśika dvisāhasre madhyame lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā
kuladuhitā vā dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpayet .

tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān

dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpya puṇyābhisamskāraḥ ye'pi te
kauśika trisāhasramahāsāhasre lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro
vā kuladuhitā vā dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpayet /

“It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*,

-(AS)⁷ gives its scriptural scrolls to other people,

makes them copy it or

recites it for them. -(AS)⁸

Their merit is much greater.

(The Buddha said: “ ...) Moreover, O *Kauśika*, leave aside (the people) in *Jambūdvīpa*; if a good man or a good woman makes (the people) on the four continents, in the small world, in the medium-sized world, in the thousand worlds, in the double-thousand worlds, in the triple-thousand great worlds (up to) the people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges, all practise the four meditations, the four truths, the four supernatural powers and the *pañcābhijñā*; and makes all (the people) accomplish (their practices), what do you think, O *Kauśika*, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁹”

The Buddha said: “It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*, -(AS)¹⁰ gives its scriptural scrolls to other people, makes them copy it or recites it for them. -(AS)¹¹ Their merit is much greater.

⁷ AS.55.27~29 = R.109.19~22 = AAA.294.18~22. *abhiśraddadhad abhiśraddadhate ... samutpāditabodhicittāya bodhisattvāyādhyāśayena* = Xz(I).784a6~7, Sh.604b23~24, Tib.Pk.65a5~7 = D.61b6~7. The older versions (Lk.436c21, ZQ.485c28, Zfn.518c4, Kj.546b11, Xz[II].879a24) lack parallels.

⁸ AS.55.30~56.4 = R.110.1~8 = AAA.294.23~295.3. *udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati ... yad uta bhūtakotiṣṭiprabhāvanatāyām iti* = Xz(I).784a8~12, Sh.604b25~c2, Tib.Pk.65a7~b3 = D.61b7~62a3. The older versions lack parallels.

⁹ AS.56.22 = R.111.12 = AAA.296.15. *sugata* = Xz(I).784b1. 善逝 (= Xz[II].879a22), Tib.Pk.66a8 = D.62b7. Other versions as well as Lk lack parallels.

¹⁰ AS.56.24~26 = R.111.15~18 = AAA.296.18~22. *abhiśraddadhad abhiśraddadhate ... samutpāditabodhicittāya bodhisattvāyādhyāśayena* = Xz(I).784b2~4, Sh.604c15~16, Tib.Pk.66b1~3 = D.63a1~2. The older versions (Lk.436c29, ZQ.485c28, Zfn.518c10, Kj.546b17, Xz[II].879a24) lack parallels.

¹¹ AS.56.27~33 = R.111.19~112.3 = AAA.296.23~297.2. *udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati ... yad uta bhūtakotiṣṭiprabhāvanatāyām iti* = Xz(I).784b4~9, Sh.604c 18~23, Tib.Pk.66b3~7 = D.63a3~6. The older versions lack parallels.

*tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvān
dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpya puṇyābhisamskāraḥ anena
paryāyeṇa ye'pi kecit kauśika gaṅgānadīvālukupameṣu trisāhasramahāsāhasreṣu
lokadhātusū sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā
dhyānāpramāṇārūpyasamāpattiyabhiññāsu pratiṣṭhāpayet /*

*tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahu puṇyaṃ prasavet
śakra āha bahu bhagavan bahu sugata //
bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet
ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā
abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimucyate
prasannacittāḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya bodhāya
cittam utpādya samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt*

*antaśo likhanāyāpi vācanāyāpi akilāsitayā saṃpādayiṣyati
ud yukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati
vācā neṣyati vineṣyati anuneṣyati artham asyā asmai saṃprakāśayiṣyati
evaṃ cāsyā cittam viśodhayiṣyati / nirvicikitsaṃ kariṣyati evaṃ cainaṃ vakṣyati*

*ehi tvaṃ kulaputra asminn eva bodhisattvamārge śikṣasva / atra hi tvaṃ śikṣamāṇaś caran
vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksaṃbodhim abhisamabhotsyase /
abhisambudhya ca aparimitaṃ sattvadhātum anuttare upadhisamkṣaye 'bhivineṣyasi yad
uta bhūtakotiprabhāvanatāyām iti //*

puṇavarō k(ośiga) + + + + + [p](u)[t](ro) vi ku[1.]
(5-04:) + + + + + + + + + + (po)[stao para](sa) [l](i)[khaṇa da]sati a[ya]me[va]
teṇa bohudaro

(5-05:) + + + + + [·]o [k]ośiga
punar aparaṃ kauśika

yaṃ ca so kulaputro va kuladhita vi ima prañaparamida
yaḥ kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ

likhitvā

svaya ca va
svayaṃ ca vācayet

(437a) Moreover, O *Kauśika*, (if a good man or a good woman) gives the scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy or study it, or (they) study it themselves, their merit is much greater (than that of the former).

Moreover, O *Kauśika*, if a person

studies the *Prajñāpāramitā* themselves

*parebhyaś ca likhitvā pūrvavad dadyāt ayatnataḥ kauśika pūrvakāt kulaputrāt kuladuhitur
vā sakāśād bahutaraṃ puṇyaṃ prasavet / punar aparaṃ kauśika yaḥ kulaputro vā
kuladuhitā vā*

(5-06:) + .. [prañā]paramidaē atho parasa
imāṃ prajñāpāramitāṃ arthakuśalo vācayet parebhyaś

ca likhitvā pūrvavad dadyāt sārthāṃ savyañjanām

uvadiśea ayameva teṇa
upadiśet paridīpayet ayatnataḥ

bahudaro puño prasa
kauśika sa kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet //

(5-07:) + + + .. devaṇa imtro bhagavado edadoya
atha khalu śakro devānām indro bhagavantam etad avocat

[a]ya[m p]i bha(m)te bhaga[va] tasa kulaputrasya vi k[u]
iyam api bhagavan

(5-08:) + + + + [pa]ramida uvadiśitava
prajñāpāramitā upadeṣṭavyāḥ

aha
evam ukte bhagavān śakraṃ devānām indram etad avocat

ayaṃ [pi] + + + + + [p](u)[t](ra)[sa] + + + +
+
iyam api kauśika prajñāpāramitā upadeṣṭavyā abudhyamānasya kulaputrasya vā
kuladuhitur vā /

(5-09:) [paramida] + + +u

and expounds the wisdom within it¹², their merit is much greater (than that of the former).”

Śakra devendra said to the Buddha:

“How, O Lord, (should) one study the *Prajñāpāramitā* and expound the wisdom within it?”¹³

The Buddha said:

¹⁴“A good man or a good woman, who does not know (the *Prajñāpāramitā*, should) study it.

¹² 解中慧 : = ZQ.485c29; cf. AS.57.4f. = R.112.9 = AAA.297.12. *sārhām savyañjanām upadiśet paridīpayed* (“expound and light it up, both the meaning and the letter” [AsP.tr.II 121 = AsP.tr. 40]), Zfn.518c13f. 解其慧; Kj.546b23. 解說其義; Krsh(2010).643f., s.v. 中(1).

¹³ 云何學般若波羅蜜, {學}, 解中慧{, 其福甚倍多} ? : Both 學 and 其福甚倍多 are superfluous; cf. AS.57.7f. = R.112.11f. = AAA.297.18. *iyam api ... prajñāpāramitā upadeṣṭavyā?* (“Can one then expound this perfection of wisdom?” [AsP.tr.II 121 = AsP.tr. 40]); ZQ.485c29f. 云何學明度解中慧 ? ; Zfn.518c14f. 云何學般若波羅蜜, 解中慧者 ? ; Kj.546b24f. 應爲何等人解說般若波羅蜜義 ? In the Taishō, Koryō, Zifu Editions etc., another sentence 釋提桓因白佛言 : “天中天 ! 云何學般若波羅蜜, 解中慧 ? ” is mistakenly added after this one (dittography).

¹⁴ 善男子、善女人不曉, 學 : Cf. AS.57.8f. = R.112.13f. = AAA.297.24f. *iyam api Kauśika! prajñāpāramitā upadeṣṭavyā abudhyamāṇasya kulaputrasya vā kuladuhitur vā* (“Yes, one should expound it to someone who does not understand it.” [AsP.tr.II 121 = AsP.tr. 40]); ZQ.486a1.-; Zfn.518c15f. 其不曉者, 爲解說之; Kj.546b25f. 若有善男子、善女人不知般若波羅蜜義故, 應爲解說其義.

[ta kisa hed]u
tat kasya hetoḥ

[upa¹⁵ kośiga aṇaga] + (5-10:) + + + + [pra]ñāparamidaḥ paḍivaṃṇiga °
utpatsyate hi kauśika anāgate 'dhvani prajñāpāramitāpratīvarṇikā /

tatra so kulaputro va kuladhita vi [aṇ]u[tarae saṃ]ma +
tatra abudhyamāṇaḥ kulaputro vā kuladuhitā vā anuttarāṃ samyaksaṃbodhim

(5-11:) + + + + duamo ma prañāśīṣati ta paḍivaṃṇiga śruṇita
abhisamboddhukāmo mā prañāṃkṣīt tām prajñāpāramitāpratīvarṇikāṃ śrutvā //

evaṃ vuto śakro de + + + + [bhaga] .. (5-12:) + + + + [d](o)ya [ka] + [bhagava]
atha khalu śakro devānām indro bhagavantam etad avocat katham bhagavan
anāgate 'dhvani prajñāpāramitāpratīvarṇikā veditavyā iyaṃ sā

prañāparamidaḥ paḍivaṃṇiga
prajñāpāramitāpratīvarṇikopadiśyate iti

eva[m] v[u]to bhagava śakro devaṇa imtr(o) (5-13:) + + + + +
evam ukte bhagavān śakraṃ devānām indram etad avocat

¹⁵ Probably *upajīṣati*; cf. 5:40 + *vajīṣati*, where Skt has *āpatsyate*.

For what reason?

(While) a good man or a good woman, in the future, wants to attain *anuttara-samyaksambodhi*¹⁶ and likes to study the *Prajñāpāramitā*, they may, to the contrary, receive teaching on a trifling¹⁷ *Prajñāpāramitā* from a bad acquaintance.

Śakra devendra asked the Buddha: “What is a trifling *Prajñāpāramitā*?”

The Buddha said:

¹⁶. 阿耨多羅三耶三菩阿惟三佛：A transliteration of Skt. *anuttara~samyaksambodhi~ abhisam-√budh* (“to attain unsurpassed, perfect enlightenment”). Cf. AS.57.11 = R.112.17 = AAA.298.4. *anuttarāṃ samyaksambodhim abhisamboddu-(kāma~)* (“[wants] to attain unsurpassed, perfect enlightenment”); ZQ.486a1. 得無上正真道最正覺; Zfn.518c16 = Lk; Kj.546b28. 得阿耨多羅三藐三菩提; Krsh(2010).9.

¹⁷. 枝掖：Cf. AS.57.11 = R.112.18 = AAA.298.5. (*prajñāpāramitā~ prativarṇikā~* (“a counterfeit [of the perfection of wisdom]” [AsP.tr.II 121 = AsP.tr. 40]); ZQ.486a2. 末(智); Zfn.518c18. 枝掖(般若波羅蜜); Kj.546b29. 相似(般若波羅蜜); Krsh(2010).635f.

+++ [śi]ga aṇagade [adh](va)[ṇ]e [bhikh·]
bhaviṣyanti kauśika anāgate 'dhvani eke bhikṣavaḥ

abhāvitakāyā abhāvitaśīlā abhāvitacittā abhāvitaprajñā eḍamūkajātīyā prajñāparihīṇāḥ /

[t]e [p](r)[aṇapa] ++ [da] [uvadiśiśa](m)[a ti paḍivaṇṇi]
te prajñāpāramitām upadekṣyāma iti tasyāḥ prativārṇikām upadekṣyanti

(5-14:) ++++ ... [paḍivaṇṇiga] uvadiśiśaṃti
kathaṃ ca kauśika prajñāpāramitā-prativārṇikām upadekṣyanti

- rūpavināśo

ruo aṇicaṃ ti uvadiśiśaṃti
rūpānityatety upadekṣyanti /

ruo aṇicaṃ ti (5-15:) +++ [ti] gameṣiśaṃti evaṃ ca te uvadiśiśaṃti
yo evaṃ gameṣiśaṃti so prañapara (5-16:) ++ .. pialo

eva vedanāsaṃjñāsaṃkhara viñāṇo aṇicaṃ ti uvadiśiśaṃti
evaṃ vedanāsaṃjñāsaṃskārāḥ / vijñānavināśo vijñānānityatety upadekṣyanti /

“In the future,¹⁸ when a monk -(AS)¹⁹

obtains the *Prajñāpāramitā* and wishes to study it, a bad acquaintance, (then), will give him teachings adverse to (the *Prajñāpāramitā*):

²⁰One (should) learn that form is impermanent

and practise (the idea) that form is impermanent. To learn thus is to practise the *Prajñāpāramitā*.

(The same applies to) feeling, conception, life and consciousness.

¹⁸ 比丘得般若波羅蜜，欲學。惡知識反教：= ZQ.486a3. 比丘得經，欲學。惡友教之……，Zfn.518c20. 有比丘欲學般若波羅蜜，為惡師所反教；≠ AS.57.14f. = R.113.1f. = AAA.298.23f. *eke bhikṣavo ... te prajñāpāramitām upadekṣyāma iti tasyāḥ prativarnikām upadekṣyanti. katham ca Kauśika! prajñāpāramitā-prativarnikām upadekṣyanti?* (“[In the future] there will be some monks ... When they announce that they will expound the perfection of wisdom, they will actually expound its counterfeit. They will expound the counterfeit perfection of wisdom by teaching [that the impermanence of form, etc., is to be interpreted as the destruction of form, etc.]” [AsP.tr.II 121~122 = AsP.tr. 41]), Kj.546c2f. 有比丘欲說般若波羅蜜，而說相似般若波羅蜜 etc.

¹⁹ AS.57.15 = R.113.1f. = AAA.298.23f. *abhāvitakāyā abhāvitaśīlā abhāvitacittā abhāvitaprajñā eḍamūkajātīyā prajñāparihīṇās* (“[there will be some monks] whose bodies are undeveloped, whose moral conduct, thought and wisdom are undeveloped, who are stupid, dumb like sheep, without wisdom.” [AsP.tr.II 121 = AsP.tr. 41]) = Xz(I).784c27f. 不能善修身、戒、心、慧，智慧狹劣猶如牛羊，Tib.Pk.67a7~8 = D.63b5~6; ≠ Xz(II).879b9. 愚癡顛倒. Other versions (ZQ.486a3, Zfn.518c20, Kj.546c2, Sh.605a11) as well as Lk lack parallels.

²⁰ ‘學色無常，行色無常。作是曹學，行般若波羅蜜。痛痒、思想、生死、識學無常，行識無常。作是曹學，行般若波羅蜜。’： Cf. AS.57.17f. = R.113.4f. = AAA.299.1f. *“rūpavināśo rūpānityatē”ty upadekṣyanti. evaṃ “vedanā-samjñā-saṃskārā vijñānavināśo vijñānānityatē”ty upadekṣyanti. evaṃ cōpadekṣyanti “ya evaṃ gavesyaṇiṣyati sa prajñāpāramitāyāṃ carīṣyati”ti.* (“They will teach that ‘the impermanence of form is [to be interpreted as] the destruction of form.’ The same applies to feeling, perception, predispositions and consciousness. They will teach that ‘the impermanence of consciousness is [to be interpreted as] the destruction of consciousness.’ They also teach that ‘one, who strives in this manner, will practise the perfection of wisdom.’” [cf. AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a3f. 五陰無常學，五陰無常求；Zfn.518c22f. 學色之無常，令人於色求無常。作是行般若波羅蜜，作無常。學痛痒、思想、生死、識，於識求無常。作是行般若波羅蜜；Kj.546c4f. 色是無常。若如是求，是為行般若波羅蜜。受、想、行、識是無常。若如是求，是為行般若波羅蜜。

viñāṇo aṇicam ti (5-17:)

_ evaṃ ca te uvadiśiṣaṃti yo evaṃ gameṣiṣaṃti so prañāparamidaē + + + +
evaṃ copadekṣyanti ya evaṃ gaveṣayisyati sa prajñāpāramitāyāṃ carisyatīti /

(5-18:) + + + + [ga] p(ra)ñāparamidaē paḍivaṃṇi[gaṇa]
iyaṃ sā kauśika prajñāpāramitā - prativarṇikā veditavyā /

[ṇa vaṇa] koṣiga [ruavi]ṇaśeṇa [ruaṇicada pa]
na khalu punaḥ kauśika rūpavināśo rūpānityatā draṣṭavyā /

(5-19:) + + + + .. [daṇa]saṃñasaṃ[kha]ro viñāṇo
- evaṃ vedanā-saṃjñā-saṃskārāḥ /

[ṇa ho vaṇa] koṣiga viñāṇavinaśeṇa viñāṇaṇicada paśi (5-20:) + + +
na khalu punaḥ kauśika vijñānavināśo vijñānānityatā draṣṭavyā /

+ + evaṃ paśati prañāparamidaē pa[ḍivaṇa]gae carati
saced evaṃ paśyati prajñāpāramitā-prativarṇikāyāṃ carati /

tasva dahi koṣiga yo prañāpa (5-21:) + + + +
tasmāt tarhi kauśika kulaputreṇa vā kuladuhitrā vā prajñāpāramitāyā

.. (th)o uvadiśiṣati
artha upadeṣṭavyaḥ /

prajñāpāramitāyā artham upadiśan kulaputro vā kuladuhitā vā

ayaṃ te[ṇa bah]odaro puṇo prasaviṣati
bahutaraṃ puṇyaṃ prasavet //

One (should) learn that (consciousness) is impermanent and practise (the idea) that consciousness is impermanent.

To learn thus is to practise the *Prajñāpāramitā*.’

This is, O *Kauśika*, a trifling *Prajñāpāramitā*.”

The Buddha said:

“One, who practises the *Prajñāpāramitā*,²¹ does not view that destroyed form is impermanent,²² does not view that destroyed feeling, conception, life and consciousness are impermanent.

For what reason? Because of (their) non-existence²³.

One should, O *Kauśika*, learn by means of the wisdom of the *Prajñāpāramitā*²⁴.

One’s merit will be much greater.”

²¹ 行般若波羅蜜者：= ZQ.486a5. 求者. Other versions, incl. Zfn (518c25), lack parallels.

²² 不壞色無常視： “One does not view that destroyed form is impermanent.” The order of words partially parallels that of the Sanskrit version, which makes the syntax of the Chinese sentence unusual. Cf. AS.57.20 = R.113.8f. = AAA.299.21f. *na khalu punaḥ Kauśika! rūpavināśo rūpānityatā draṣṭavyā* (“But on the contrary, one should not view the impermanence of form, etc., as the destruction of form, etc.” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a5. 不壞五陰無常視; Zfn.518c25f. 其人作壞色行，求色無常<視>; Kj.546c7f. 不壞色故觀色無常.

²³ 何以故？本無故：= ZQ.486a5f.; ≠ AS.57.21f. = R.113.10f. = AAA.299.23f. *saced evaṃ paśyati prajñāpāramitāprativarṇikāyāṃ carati* (“For to view things in that way means to course in the counterfeit perfection of wisdom.” [AsP.tr.II 122 = AsP.tr. 41]); = Kj.546c9. {不}作如是觀者，是名行相似般若波羅蜜，Xz(I).785a7f., Sh.605a16f., Tib.Pk.67b4 = D.64a2. Other versions, namely Zfn (518c27) and Xz(II) (879b19; cf. 879b16f.) lack parallels.

²⁴ 拘翼！般若波羅蜜當點慧學：= ZQ.486a6. 如斯當為景明之學；≠ AS.57.22f. = R.113.11f. = AAA.299.24f. *tasmāt tarhi Kauśika! kulaputreṇa vā kuladuhitrā vā prajñāpāramitāyā artha upadeṣṭavyaḥ* (“For that reason, Kausika, should one expound the meaning of the perfection of wisdom.” [AsP.tr.II 122 = AsP.tr. 41]), Zfn.518c27f. 其作是行者，若有點慧，當持般若波羅蜜為解之，Kj.546c10. 以是因緣故，菩薩說般若波羅蜜義.

puṇavaro kośiga ko[i] ..
punar aparaṃ kauśika

(5-22:) + + + + + + + + [da]²⁵ vi ye jāmbudive satva te sarve
yāvanto jambūdvīpe sattvāḥ tān sarvān

kaścid eva kulaputro vā kuladuhitā vā

sadavatiphale p(r)adīṭhavea
srotaāpattiphale pratiṣṭhāpayet /

[ta k](i) [mañās](i) (5-23:) + + + + (p)[ut](r)o vi
tat kiṃ manyase kauśika api nu sa kulaputro vā kuladuhitā vā

tatonidānaṃ

[ba]hu puño prasavea
bahu puṇyaṃ prasavet

aha bahu bhaṃte bhagava
śakra āha bahu bhagavan bahu sugata

²⁵ Restore to *koideva kulaputro va kuladhida vi ya**, in a transposed sequence compared to AS.

²⁶<Moreover, O *Kauśika*,

if a good man or a good woman makes the people in *Jambūdvīpa* all attain the Path of *srotaāpannas*, is their merit much, O *Kauśika*?”

Śakra devendra said: “Very much, very much, O Lord!”

²⁶ <復次，拘翼！.....皆從般若波羅蜜中出生故。>：Probably, these sentences were omitted due to haplography. They are reconstructed on the basis of the stereotyped repetitions in the same text. Cf. AS.57.25~58.8 = R.113.14~114.14 = AAA.300.7~301.5. “*punar aparāṃ Kauśika! yāvanto Jambūdvīpe sattvās tān sarvān kaścid eva kulaputro vā kuladuhitā vā srotaāpattiphale pratiṣṭhāpayet. tat kiṃ manyase Kauśika! api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahupūṇyaṃ prasavet?*” *Śakra āha* “*bahu bhagavan! bahu sugata*” *bhagavān āha* “*ataḥ khalu punaḥ sa Kauśika! kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasaved ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā ...* (AS.57.31 = R.114.2 = AAA.300.19) *dadyād antaśo likhanāyāpi vācānāyāpy aklāsitayā sampādayiṣyaty ...* (AS.58.5 = R.114.10 = AAA.301.1) *evaṃ ca vācaṃ bhāṣeta eṭeṣāṃ eva tvaṃ kulaputra! dharmāṇāṃ lābhī bhava yad uta prajñāpāramitāpratisaṃyuktānāṃ iti* (AS.58.6 = R.114.12 = AAA.301.3) *ayam eva Kauśika! tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād bahutaraṃ puṇyaṃ prasavet. tat kasya hetoḥ? ato hi Kauśika! srotaāpattiphalaṃ prabhāvyate.*” (“And that merit would be greater than if one were to establish beings in any number of world systems in the fruit of a Streamwinner.” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a6f. 復次一天下人皆令得溝港、(頻來、不還、應儀、緣一覺道，)皆令成就；Zfn.518c28~519a5. “復次，拘翼！故閻浮利人，若善男子善女人。皆令得須陀洹道。云何，拘翼！其福寧多不？”釋提桓因言：“甚多，甚多。天中天！”佛言：“不如善男子、善女人書般若波羅蜜，持經卷與人，使書之，教令學，若為人讀。其福倍益甚多。何以故？須陀洹道者，皆從般若波羅蜜出。...”；Kj.546c11~17. 復次，橋尸迦！若有善男子、善女人教閻浮提衆生，令得須陀洹果。於意云何？是人以是因緣其福多不？”釋提桓因言：“甚多，世尊！”佛言：“橋尸迦！不如善男子、善女人以般若波羅蜜經卷與他人，令得書寫讀誦，作是言：‘汝當得是應般若波羅蜜功德。’其福甚多。何以故？須陀洹果從般若波羅蜜出故。...” As everywhere else, the word “*sugata*” (AS.57.27 = R.113.18 = AAA.300.12), the sentences “*abhiśraddhadhad abhiśraddhadhate avakalpayann ... samutpāditabodhicittāya bodhisattvāyādhyaśayena* (AS.57.29~31 = R.113.21~114.2 = AAA.300.15~19) and “*udyukto muṃ grāhayaṣyati ... yad uta bhūtakotiḥprabhāvantāyāṃ iti*” have no parallels in ZQ(486a8), Zfn(519a2~3) and Kj(546c13~15). The sentence “*evaṃ ca vācaṃ bhāṣeta eṭeṣāṃ eva tvaṃ kulaputra! dharmāṇāṃ lābhī bhava yad uta prajñāpāramitāpratisaṃyuktānāṃ iti*” (AS.58.5~6 = R.114.10~12 = AAA.301.1~3) has no parallels in either ZQ or Zfn.

bhagavān āha

ado **kośiga so ku + (5-24:) + + + + + vi ba[hu]daro puño**
 ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram puṇyaṃ

prasaviśati yo **prañāparamidaē** **postao**
 prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ

*api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann
 adhimuñcate prasannacittaḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya
 bodhāya cittam utpādyā samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt*

parasa likhaṇa

antaśo likhanāyāpi

*vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati samdarśayiṣyati
 samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
 artham aśyā asmai samprakāśayiṣyati
 evaṃ cāsyā cittam viśodhayiṣyati nirvicikitsaṃ kariṣyati
 evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva bodhisattvamārgē śikṣasva
 atra hi tvaṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksambodhim
 abhisambhotsyase abhisambudhya ca aparimitaṃ sattvadhātum anuttare upadhisamkṣaye
 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /*

(5-25:) + + + + + **yeva tua** **dham[ma]ṇa labhi bhohi**
 evaṃ ca vācam bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava

yam ida _ _ prañāparamida paḍisaṃyuteṇa

yad uta prajñāpāramitā pratisaṃyuktānāṃ iti /

*ayam eva kauśika tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād
 bahutaram puṇyaṃ prasavet /*

ta kisa he +

tat kasya hetoh

(5-26:) + + + + + **[ga] sodavatiphale** **prabhaviati °**
 ato hi kauśika srotaāpattiphalaṃ prabhāvyate //

tiṭṭhadu ho vaṇa ko[śiga ya]ṃ jambudivo

tiṭṭhatu khalu punaḥ kauśika jāmbūdvīpakān

sarvasattvān srotaāpattiphale pratiṣṭhāpya puṇyābhisamkāraḥ

The Buddha said:

“It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*, gives its scriptural scrolls

to other people,

makes them copy or study it, recites it for them.

Their merit is much greater.

For what reason?

Because the Path of *srotaāpannas* originates from the *Prajñāpāramitā*.>

Moreover, O *Kauśika*, leave aside (not to mention, let alone) (people) in *Jambūdvīpa*,

ya[vato?] .. (5-27:) + + + .. (ma)hasahaṃsa lo ___ gadhadue satva
yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ

te koideva sodavatiphale pratiṭha[v](e)[a]
tān api sarvān kaścid eva kulaputro vā kuladuhita vā srotaāpattiphale pratiṣṭhāpayet //

(5-28:) [tʔ]i kośiga avi ṇu so bahu puño prasavea

aha bahu bhaṃte bhagava

ado kośiga so [śa?] (5-29:) + + + [ge vi?] [bahudar]o puño prasaviśati yo
prañaparamidaē postao para[sa likha ..]......

*tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān srotaāpattiphale
pratiṣṭhāpya. puṇyābhisamskāraḥ yāvantaḥ kauśika sāhasre cūlike lokadhātau sattvāḥ tān
api sarvān kaścid eva kulaputro vā kuladuhitā vā srotaāpattiphale pratiṣṭhāpayet /
tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān srotaāpattiphale
pratiṣṭhāpya puṇyābhisamskāraḥ yāvantaḥ kauśika dvisāhasre madhyame lokadhātau
sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā srotaāpattiphale
pratiṣṭhāpayet /
tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān
srotaāpattiphale pratiṣṭhāpya puṇyābhisamskāraḥ yāvantaḥ kauśika trisāhasramahā-
sāhasre lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā
srotaāpattiphale pratiṣṭhāpayet //*

(5-30:) + + + + + [kośiga] trisaḥamsamahasaḥamsa [l]o[gadhad]u
tiṣṭhatu khalu punaḥ kauśika trisāhasra- mahāsāhasre lokadhātau

sarvasattvān srotaāpattiphale pratiṣṭhāpya puṇyabhisamskāraḥ

yavada kośiga gaganati valiasa (5-31:) + + +²⁷
yāvantaḥ kauśika gaṅgānadī vālukopameṣu trisāhasramahāsāhasreṣu

+ + + ·u satva te koideva
lokadhātuṣu sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā

sodavatiphale pratiṭhavea ta ki maṃñasi kośiga
srotaāpattiphale pratiṣṭhāpayet / tat kiṃ manyase kauśika

avi ṇu (5-32:) + + + + + [ñ]o prasavea
api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet

²⁷ Cf. the Brāhmī ms (Sander 2000b: 9, 38) -vālikāsāmām /-vālikāsāmām kalpaṃ tiṣṭatā/tiṣṭaṃto.

-(AS)²⁸

if a good man or a good woman makes (the people) in the triple-thousand great worlds

(up to) the people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges

attain the Path of *srotaāpannas*, is their merit much, O *Kauśika*?"

²⁸. AS.58.10~19 = R.114.16~115.7 = AAA.301.8~21. *yāvantaḥ Kauśika! cāturmahādvīpake lokadhātau sattvās ... tiṣṭhatu khalu punaḥ Kauśika! dvīsāhasre madhyame lokadhātau sarvasattvān srotaāpattiphale pratiṣṭhāpya puṇyābhisamśkāro* = Tib.Pk.68a8~b5 = D.64b5~65a2; ≡ Xz(I).785c1~11; ≡ Sh.605b11~12. 假使若滿四大洲，若滿小千世界，若滿中千世界。Other versions (ZQ.486a8, Zfn.519a5, Kj.546c18, Xz[II].879b24) as well as Lk lack parallels.

aha baho bhaṃte bhagava

śakra āha bahu bhagavan bahu sugata //

bhagavān āha

ado kośiga so kulaputro va kuladhita vi ba (5-33:) + + +

ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram

+ ño prasaviśati yo prañaparamidaē postao
punyaṃ prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatām

*api kṛtvā abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann
adhimuñcate prasannacittaḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya
bodhāya cittam utpādy samutpāditabodhicittāya bodhisattvāya adhyāśayaena dadyāt*

parasa likhita [daea]²⁹

antaśo likhanāyāpi

*vācanāyāpi akilāsitayā saṃpādayiṣyati udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
artham asyā asmai saṃprakāśayiṣyati evaṃ cāsyā cittam viśodhayiṣyati nirvicikitsaṃ
kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva bodhisattvamārga śikṣasva /
atra hi tvaṃ śikṣamānaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksambodhim
abhisambhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakotiḥprabhāvanatāyām iti / evaṃ ca vācaṃ
bhāṣeta*

[etaṣa ye?] (5-34:) + + + + [la]bhi bhohi

eteṣāṃ api tvaṃ kulaputra dharmāṇāṃ lābhī bhava

yam idaṃ prañaparamida paḍisaṃyuteṇa

yad uta prajñāpāramitā pratisaṃyuktānām iti /

²⁹ Cf. prañaparamida likhita daeati in 5-49.

Śakra devendra said: “Very much, very much, O Lord! -(AS)³⁰”

The Buddha said:

“It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*, - (AS)³¹

gives its scriptural scrolls to other people, makes them copy or study it, recites it for them.

-(AS)³²-

(AS)³³

³⁰ AS.58.25 = R.115.16 = AAA.302.3. *sugata* = Xz(I).785c18. 善逝 (= Xz[II].879b27), Tib.Pk.69a1 = D.65a5. Other versions (ZQ.486a9, Zfn.519a8, Kj.546c21, Sh.605b17) as well as Lk lack parallels.

³¹ AS.58.27~29 = R.115.19~22 = AAA.302.6~10. *abhiśraddadhad abhiśraddadhate ... samutpādītabodhi-cittāya bodhisattvāyādhyāśayena* = Xz(I).785c19~21, Sh.605b19~20, Tib.Pk.69a2~4 = D.65a6~7. The older versions (Lk.437a24, ZQ.486a9, Zfn.519a8, Kj.546c22, Xz[II].879b29) lack parallels.

³² AS.58.30~59.3 = R.116.1~8 = AAA.302.11~20. *udyukto 'muṃ grāhayaṣyati saṃdarśayaṣyati ... yad uta bhūtaḥkoṭīprabhāvanatāyām iti* = Xz(I).785c21~25, Sh.605b22~27, Tib.Pk.69a4~8 = D.65b1~4. The older versions lack parallels.

³³ AS.59.3~5 = R.116.8~10 = AAA.302.20~22. *evaṃ ca vācaṃ bhāṣeta “eteṣāṃ eva tvaṃ kulaputra! dharmāṇāṃ lābhī bhava yad uta prajñāpāramitāpratisaṃyuktānām”* = Tib.Pk.69a8 = D.65b4; = Kj.546c23. 作是言：“汝當得是應般若波羅蜜功德。” = Xz(II).879b29~c1. Other versions (ZQ.486a9, Zfn.519a9, Xz[I].785c25, Sh.605b27) as well as Lk lack parallels.

ayam eva kauśika tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād bahutaram
 puṇyaṃ prasavet /
 tat kasya hetoḥ
 ato hi kauśika srotaāpattiphalaṃ prabhāvyate //

punar aparaṃ kauśika

yo hi kaścid eva kulaputro vā kuladuhitā vā yāvanto jambūdvīpe sattvāḥ tān sarvān
 sakṛdāgāmiphale pratiṣṭhāpayet /
 tat kiṃ manyase kauśika
 api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet
 śakra āha bahu bhagavan bahu sugata /
 bhagavān āha
 ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram
 puṇyaṃ prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā
 abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate
 prasannacittāḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya bodhāya
 cittam utpādyā samutpāditabodhicittāya bodhisattvāyādhyāśayena dadyāt antaśo
 likhanāyāpi vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati
 samdarśayiṣyati samadāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati
 vineṣyati anuneṣyati artham asyā asmai samprakāṣayiṣyati evaṃ cāśya cittam
 viśodhayiṣyati nirvicikitsaṃ
 kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn evabodhisattvamārge śikṣasva /
 atra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyak sambodhim
 abhisambhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
 upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /
 evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
 yad uta prajñāpāramitāpratisamyuktānāṃ iti /
 ayam eva kauśika tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād bahutaram
 puṇyaṃ prasavet /

tat kasya hetoḥ

ato hi kauśika sakṛdāgāmiphalaṃ prabhāvyate /

tiṣṭhatu khalu punaḥ kauśika jambūdvīpakān sarvasattvān sakṛdāgāmiphale
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ
 tān api sarvān kaścid eva kulaputro vā kuladuhitā vā sakṛdāgāmiphale pratiṣṭhāpayet /
 tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān
 sakṛdāgāmiphale pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika sāhasre cūlike
 lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā sakṛdāgāmiphale
 pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān sakṛdāgāmiphale
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika dviśāhasre madhyame lokadhātau
 sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā sakṛdāgāmiphale
 pratiṣṭhāpayet /

Their merit is much greater. For what reason?

Because the Path of *srotaāpannas* originates from the *Prajñāpāramitā*.

³⁴Moreover, O *Kauśika*, if a good man or a good woman makes people in *Jambūdvīpa* attain (the states of) *sakṛdāgāmins*,

³⁴ 復次，拘翼！閻浮利人若善男子、善女人皆教令得斯陀含、阿那含、阿羅漢，皆令成就。云何，拘翼！其福寧轉倍多不？：“Moreover, O *Kauśika*, if a good man or a good woman makes the people in *Jambūdvīpa* attain (the states of) *sakṛdāgāmins*, *anāgāmins*, or *arhants*, and make them accomplish (their aims), is their merit much, O *Kauśika*?”; cf. ZQ.486a6f. 復次一天下人皆令得(溝港)、頻來、不還、應儀、(緣一覺道)，皆令成就; Zfn.519a11f. 復次，拘翼！悉得斯陀含、阿那含、阿羅漢道。其福寧多不？; Kj.546c25f. 復次，憍尸迦！若有善男子、善女人，教閻浮提衆生，令得斯陀含果、阿那含果、阿羅漢果、辟支佛道。於意云何？是人以是因緣其福多不？; Xz(I).785c11~18, Xz(II).879b21~27; The newer versions are much more detailed with many repetitions: AS.59.7~62.3 = R.116.12~122.6 = AAA.303.13~309.4. *punar aparaṃ Kauśika! yo hi kaścīd eva kulaputro vā kuladuhitā vā yāvanto Jambūdvīpe sattvās tān sarvān sakṛdāgāmiphale pratiṣṭhāpayet anāgāmiphale pratiṣṭhāpayet ... arhattve pratiṣṭhāpayet. tat kiṃ manyase Kauśika! api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahupunyaṃ prasavet* = Sh.605c1~ 606b16, Tib.Pk.69b1~73a2 = D.65b5~69a2.

*tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān
sakṛdāgāmiphale pratiṣṭhāpya puṇyābhisamskāraḥ yāvantaḥ kauśika
trisāhasramahāsāhasre lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā
kuladuhitā vā sakṛdāgāmiphale pratiṣṭhāpayet /*

*tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvān
sakṛdāgāmiphale pratiṣṭhāpya puṇyābhisamskāraḥ yāvantaḥ kauśika
gaṇḍānādīvālukopameṣu trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ tān api sarvān
kaścid eva kulaputro vā kuladuhitā vā sakṛdāgāmiphale pratiṣṭhāpayet /*

*tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet śakra āha bahu
bhagavan bahu sugata //*

*bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet ya
imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad abhiśraddadhate
avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittaḥ prasannacittāya
adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo likhanāyāpi
vācanāyāpi akilāsitayā saṃpādayiṣyati udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
saṃādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
artham asyā asmai saṃprakāśayiṣyati evaṃ cāsyā cittam viśodhayiṣyati nirvicikitsaṃ
kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva bodhisattvamārge śikṣasva /
atra hi tvaṃ śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evānuttaraṃ samyaksaṃbodhim
abhisamḥotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamḥsaye 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /
evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
yad uta prajñāpāramitāpratisaṃyuktānāṃ iti /
ayaṃ eva kauśika tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād bahutaraṃ
puṇyaṃ prasavet /*

*tat kasya hetoḥ
ato hi kauśika sakṛdāgāmiphalaṃ prabhāvyate //*

*punar aparaṃ kauśika
yo hi kaścid eva kulaputro vā kuladuhitā vā yāvanto jambūdvīpe sattvāḥ tān sarvān
anāgāmiphale pratiṣṭhāpayet /*

*tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet
śakra āha bahu bhagavan bahu sugata //*

*bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet ya
imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad abhiśraddadhate
avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittaḥ prasannacittāya
adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā*

anāgāmins,

samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo likhanāyāpi
 vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
 samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
 artham asyā asmai saṃprakāśayiṣyati evaṃ cāśya cittam viśodhayiṣyati nirvicikitsaṃ
 kariṣyati evaṃ cainaṃ vakṣyati ehi tvam kulaputra asminn eva bodhisattvamārga śikṣasva /
 atra hi tvam śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksambodhim
 abhisambhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
 upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakoṭiprabhāvanatāyām iti / evaṃ ca vācam
 bhāṣeta eteṣāṃ evaṃ tvam kulaputra dharmāṇāṃ lābhī bhava
 yad uta prajñāpāramitāpratisamyuktānām iti /

ayam eva tato bahutaraṃ puṇyam prasavet /
 tat kasya hetoḥ ? ato hi kauśika anāgāmiphalaṃ prabhāvyate /

tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpakān sarvasattvān anāgāmiphale pratiṣṭhāpya
 puṇyābhisamkārāḥ yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ tān api
 sarvān kaścid eva kulaputro vā kuladuhitā vā anāgāmiphale pratiṣṭhāpayet / tiṣṭhatu khalu
 punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān anāgāmiphale pratiṣṭhāpya
 puṇyābhisamkārāḥ yāvantaḥ kauśika sāhasre cūlike lokadhātau sattvāḥ tān api sarvān
 kaścid eva kulaputro vā kuladuhitā vā anāgāmiphale pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān anāgāmiphale
 pratiṣṭhāpya puṇyābhisamkārāḥ yāvantaḥ kauśika dvisāhasre madhyame lokadhātau
 sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhita vā anāgāmiphale
 pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān
 anāgāmiphale pratiṣṭhāpya puṇyābhisamkārāḥ yāvantaḥ kauśika trisāhasramahāsāhasre
 lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā anāgāmiphale
 pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvān
 anāgāmiphale pratiṣṭhāpya puṇyābhisamkārāḥ yāvantaḥ kauśika
 gaṅgānādvīlukupameṣu trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ tān api sarvān
 kaścid eva kulaputro vā kuladuhitā vā anāgāmiphale pratiṣṭhāpayet /
 tat kiṃ manyase kauśika

api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyam prasavet ? śakra āha
 bahu bhagavan bahu sugata //

bhagavān āha

ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā tattonidānaṃ bahutaraṃ puṇyam
 prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad
 abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittāḥ
 prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā
 samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo likhanāyāpi
 vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
 samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
 artham asyā asmai saṃprakāśayiṣyati evaṃ cāśya cittam viśodhayiṣyati

nirvicikitsaṃ kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva
bodhisattvamārge śikṣasva /
atra hi tvaṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksaṃbodhim
abhisambhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /

evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
yad uta prajñāpāramitāpratisaṃyuktānāṃ iti /
ayaṃ eva tato bahutaraṃ puṇyaṃ prasavet /
tat kasya hetoḥ ? ato hi kauśika anāgāmiphalaṃ prabhāvyate //

punar aparaṃ kauśika

yo hi kaścid eva kulaputro vā kuladuhitā vā yāvanto jāmbūdvīpe sattvāḥ tān api sarvān
arhante pratiṣṭhāpayet /
tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyaṃ prasavet ?
śakra āha bahu bhagavan bahu sugata /

bhagavān āha

ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet ya
imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad abhiśraddadhate
avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittaḥ prasannacittāya
adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo likhanāyāpi
vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati saṃdarśayiṣyati
samādāpayiṣyati samuttejayiṣyati sampraharṣayiṣyati vācā neṣyati vineṣyati anuneṣyati
artham asyā asmai samprakāśayiṣyati evaṃ cāsyā cittam viśodhayiṣyati nirvicikitsaṃ
kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva bodhisattvamārge śikṣasva.
atra hi tvaṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksaṃbodhim
abhisambhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /

or *arhants*, and make them accomplish (their aims), is their merit much, O *Kauśika*?”

Śakra devendra said: “Very much, very much, (437b) O Lord! -(AS)³⁵”

The Buddha said: “It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*,
-(AS)³⁶

gives its scriptural scrolls to other people, makes them copy or study it, recites it for them.
-(AS)³⁷

^{35.} AS.62.3 = R.122.7 = AAA.309.5. *sugata* = Xz(I).785c18. 善逝 (= Xz[II].879b27), Tib.Pk.73a2 = D.69a2. *bde bar gshegs pa*. Other versions (ZQ.486a9, Zfn.519a13, Kj.546c28, Sh.606b17) as well as Lk lack parallels.

^{36.} AS.62.5~7 = R.122.10~13 = AAA.309.8~12. *abhiśraddadhad abhiśraddadhate ... samutpāditabodhi-cittāya bodhisattvāyādhyāṣayena* = Xz(I).785c19~21, Sh.606b18~20, Tib.Pk.73a3~5 = D.69a3~4. The older versions (Lk.437b2, ZQ.486a9, Zfn.519a14, Kj.546c29, Xz[II].879b29) lack parallels.

^{37.} AS.62.8~14 = R.122.14~21 = AAA.309.13~22. *udyukto 'muṃ grāhayaṣyati saṃdarśayaṣyati ... yad uta bhūtakotīprabhāvanatāyām iti* = Xz(I).785c21~25, Sh.606b21~27, Tib.Pk.73a5~b1 = D.69a5~7. The older versions lack parallels.

evaṃ ca vācam bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
 yad uta prajñāpāramitāpratisaṃyuktānāṃ iti / ayam eva tato bahutaraṃ puṇyaṃ prasavet /
 tat kasya hetoḥ
 ato hi kauśika arhattvaṃ prabhāvyate /

evaṃ cāśya utsāhaṃ vardhayiṣyati
 yathā yathā hi tvaṃ kulaputra prajñāpāramitāyāṃ śikṣiṣyase
 tathā tathā tvaṃ anupūrveṇa buddhadharmāṇāṃ lābhī bhaviṣyasi
 āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodheḥ /
 atra hi tvaṃ śikṣāyāṃ śikṣamānaś caran vyāyacchamānaḥ
 srotaāpattiphalam prabhāvayiṣyasi sakṛdāgāmiphalam prabhāvayiṣyasi anāgāmiphalam
 prabhāvayiṣyasi arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi
 samyaksambuddhatvaṃ prabhāvayiṣyasi /

tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpakān sarvasattvān arhattve pratiṣṭhāpya
 puṇyābhisamkāraḥ yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ tān api
 sarvān kaścīd eva kulaputro vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān arhattve
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika sāhasre cūlike lokadhātau sattvāḥ tān
 api sarvān kaścīd eva kulaputro vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān arhattve
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika dvisāhasre madhyame lokadhātau
 sattvāḥ tān api sarvān kaścīd eva kulaputro vā kuladuhitā vā arhattve pratiṣṭhāpayet

tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān arhattve
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika trisāhasramahāsāhasre lokadhātau
 sattvāḥ tān api sarvān kaścīd eva kulaputro vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvān arhattve
 pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika gaṅgānadīvālu-kopameṣu
 trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ tān api sarvān kaścīd eva kulaputro vā
 kuladuhitā vā arhattve pratiṣṭhāpayet

tat kiṃ manyase kauśika
 api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyaṃ prasavet
 śakra āha bahu bhagavan bahu sugata /
 saṃkhyā api bhagavaṃs tasya puṇyaskandhasya na sukarā kartum /
 gaṇanā pi upamā pi aupamyama pi upaniṣā pi upaniṣada pi bhagavaṃs tasya
 puṇyaskandhasya na sukarā kartum //

-(AS)³⁸

³⁸. AS.62.14~15 = R.122.21~22 = AAA.309.22~25. *evaṃ ca vācaṃ bhāṣeta “eteṣāṃ eva kulaputra! dharmāṇāṃ lābhī bhava yad uta prajñāpāramitāpratisaṃyuktānām”* = Tib.Pk.73b1 = D.69a7~b1; = Kj.547a1f. 作是言：“汝當得是應般若波羅蜜功德。” = Xz(II).879b29~c1. Other versions as well as Lk lack parallels.

bhagavān āha

*ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet ya
imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad abhiśraddadhate
avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittaḥ prasannacittāya
adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo likhanāyāpi
vācanāyāpi akilāsitayā saṃpādayiṣyati udyukto 'muṃ grāhayiṣyati samādāpayiṣyati
samuttejayiṣyati saṃprahaṛṣayiṣyati vācā neṣyati vineṣyati anuneṣyati artham asyā asmai
saṃprakāśayiṣyati evaṃ cāśya cittam viśodhayiṣyati nirivikitsaṃ kariṣyati evaṃ cainaṃ
vakṣyati ehi tvaṃ kulaputra asminn eva bodhisattvamārge śikṣasva /
atra hi tvaṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksaṃbodhim
abhisamḃhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamḃkṣaye 'bhivineṣyasi yad uta bhūtakotiḥprabhāvanatāyāṃ iti /
evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
yad uta prajñāpāramitāpratisamyuktānāṃ iti /
ayaṃ eva tato bahutaraṃ puṇyaṃ prasavet /*

tat kasya hetoḥ

*ato hi kauśika arhattvaṃ prabhāvyate /
evaṃ ca asyotsāhaṃ vardhayiṣyati
yathā yathā hi tvaṃ kulaputra prajñāpāramitāyāṃ śikṣiṣyase
tathā tathā tvaṃ anupūrveṇa buddhadharmāṇāṃ labhī bhaviṣyasi
āsannaś ca bhaviṣyasi anuttarāyāḥ samyaksaṃbodheḥ /*

*atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamāṇaḥ srotaāpattiḥphalaṃ
prabhāvayiṣyasi sakṛdāgāmiphalaṃ prabhāvayiṣyasi anāgāmiphalaṃ prabhāvayiṣyasi
arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyasi samyaksaṃbuddhatvaṃ
prabhāvayiṣyasi / iti //*

punar aparaṃ kauśika

*yāvanto jambūdvīpe sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā
pratyekabuddhatve pratiṣṭhāpayet /
tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyaṃ prasavet śakra āha bahu
bhagavan bahu sugata /*

bhagavān āha

*ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhita vā bahutaraṃ puṇyaṃ prasavet ya
imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśraddadhad abhiśraddadhate
avakalpayann avakalpayate adhimuñcann adhimuñcate prasannacittaḥ prasannacittāya
adhyāśayasampanno 'dhyāśayasampannāya bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt antaśo*

likhanāyāpi vācanāyāpi akilāsitayā sampādayiṣyati udyukto 'muṃ grāhayiṣyati
 saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati
 vineṣyati anuneṣyati artham asyā asmai saṃprakāśayiṣyati evaṃ cāśya cittaṃ
 viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cainaṃ vakṣyati ehi tvaṃ kulaputra asminn eva
 bodhisattvamārge śikṣasva /
 atra hi tvaṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksaṃbodhim
 abhisabhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare upadhisamṅkṣaye
 'bhivineṣyasi yad uta bhūtakotiṃprabhāvanatāyāṃ iti /
 evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvaṃ kulaputra dharmāṇāṃ lābhī bhava
 yad uta prajñāpāramitāpratisamyuktānāṃ iti /
 ayam eva tato bahutaraṃ puṇyaṃ prasavet /

tat kasya hetoḥ
 ato hi kauśika pratyekabuddhatvaṃ prabhāvyate /
 evaṃ cāsyotsāhaṃ vardhayiṣyati
 yathā yathā hi tvaṃ kulaputra prajñāpāramitāyāṃ śikṣiṣyase
 tathā tathā tvaṃ anupūrveṇa buddhadharmāṇāṃ lābhī bhaviṣyasi
 āsannaś ca bhaviṣyasi anuttarāyāḥ samyaksaṃbodheḥ /
 atra hi tvaṃ śikṣāyāṃ śikṣamāṇaś caran vyāyacchamāṇaḥ kṣipram eva srotaāpattiphalaṃ
 prabhāvayiṣyasi sakṛdāgāmiphalaṃ prabhāvayiṣyasi anāgāmiphalaṃ prabhāvayiṣyasi
 arhattvaṃ prabhāvayiṣyasi pratyekabuddhatvaṃ prabhāvayiṣyati samyaksaṃbuddhatvaṃ
 prabhāvayiṣyasi /

tiṣṭhatu khalu punaḥ kauśika jambūdvīpakān sarvasattvān pratyekabuddhatve
 pratiṣṭhāpya puṇyābhisamṅkāraḥ yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ
 tān api sarvān kaścid eva kulaputro vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet

tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvān
 pratyekabuddhatve pratiṣṭhāpya puṇyābhisamṅkāraḥ yāvantaḥ kauśika sāhasre cūlike
 lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā
 pratyekabuddhatve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvān
 pratyekabuddhatve pratiṣṭhāpya puṇyābhisamṅkāraḥ yāvantaḥ kauśika dvisāhasre
 madhyame lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā kuladuhitā vā
 pratyekabuddhatve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān
 pratyekabuddhatve pratiṣṭhāpya puṇyābhisamṅkāraḥ ye 'pi kecit kauśika
 trisāhasramahāsāhasre lokadhātau sattvāḥ tān api sarvān kaścid eva kulaputro vā
 kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /

*tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvān
pratyekabuddhatve pratiṣṭhāpya puṇyābhisamkāraḥ yāvantaḥ kauśika
gaṅgānadīvālukopameṣu trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ tān api sarvān
kaścid eva kulaputro vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /*

*tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet
śakra āha bahu bhagavan bahu sugata //*

*bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ
puṇyaṃ prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā
abhiśraddadhad abhiśraddadhate avakalpayann avakalpayate adhimuñcann adhimuñcate
prasannacittaḥ prasannacittāya adhyāśayasampanno 'dhyāśayasampannāya bodhāya
cittam utpādyā samutpāditabodhicittāya bodhisattvāyādhyāśayena dadyāt antaśo
likhanāyāpi vācanāyāpi akilāsitayā saṃpādayiṣyati udyukte 'muṃ grāhayiṣyati
saṃdarśayiṣyati samādāpayiṣyati samuttejayiṣyati saṃpraharṣayiṣyati vācā neṣyati
vineṣyati anuneṣyati artham asyā asmai saṃprakāśayiṣyati evaṃ cāsyā cittam
viśodhayiṣyati nirvicikitsaṃ kariṣyati evaṃ cainaṃ vakṣyati ehi tvam kulaputra asminn eva
bodhisattvamārge śikṣasva
atra hi tvam śikṣamāṇaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksaṃbodhim
abhisamabhotsyase / abhisambudhya ca aparimitaṃ sattvadhātum anuttare
upadhisamkṣaye 'bhivineṣyasi yad uta bhūtakotiprabhāvanatāyāṃ iti /
evaṃ ca vācaṃ bhāṣeta eteṣāṃ eva tvam kulaputra dharmāṇāṃ lābhī bhava yad uta
prajñāpāramitā pratisaṃyuktānāṃ iti /
ayaṃ eva tato bahutaraṃ puṇyaṃ prasavet /
tat kasya hetoḥ
ato hi kauśika pratyekabuddhatvaṃ prabhāvyate /
evaṃ cāsyā utsāhaṃ vardhayiṣyasi*

[yada tu]a tatra [śikṣiś·s·]
yathā yathā hi tvam kulaputra prajñāpāramitāyāṃ śikṣiṣyase

(5-35:) + + + + rvañudhammana labhi bhaviṣasi
tathā tathā tvam anupūrveṇa buddhadharmāṇāṃ lābhī bhaviṣyasi

*āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksaṃbodheḥ /
atra hi tvam śikṣāyāṃ śikṣamāṇaś caran vyāyacchamānaḥ*

Their merit is much greater. For what reason?

³⁹(Because) the virtues of *sarvajñā(tā)* (omniscience) bring the virtues of the *dharma*s to completion. All (beings) train themselves in the *Prajñāpāramitā* and become *buddha*s.

³⁹ 薩芸若德成法德。一切從般若波羅蜜中學，成佛：“(Because) the virtues of *sarvajñā(tā)* (omniscience) bring the virtues of the *dharma*s to completion. All (beings) train themselves in the *Prajñāpāramitā* and become *buddha*s.”; cf. AS.62.16~18 = R.123.2~4 = AAA.309.26~29. *evaṃ cāsyōtsāhaṃ vardhayiṣyati yathā yathā hi tvaṃ kulaputra! prajñāpāramitāyāṃ śikṣiṣyase tathā tathā tvaṃ anupūrveṇa buddhadharmāṇāṃ lābhī bhaviṣyasi āsannaś ca bhaviṣyasi anuttarāyāḥ samyak sambodheḥ* (“And the Bodhisattva will increase his endurance by the reflection that by training himself in the perfection of wisdom, he will by and by become one who obtains the *dharma*s which constitute a Buddha, and will get near to full enlightenment.” [AsP.tr.II 122 = AsP.tr. 41]); Zfn.519a15f. 以是故皆從是法各各悉得。是般若波羅蜜之所致。何以故？為薩芸若法; Kj.547a2f. 汝隨學是法，當得薩婆若法。

tado tua sodavatiphalo prabhaviśasi pialo
srotaāpattiphalaṃ prabhāvaiṣyasi

sai (5-36:) + + + + aṇagamiphalo
sakṛdāgāmiḥ prabhāvaiṣyasi anāgāmiḥ prabhāvaiṣyasi

arahapo prabhaviśasi tado tua pracegabosi pravhabhiśasi
arhātvaṃ prabhāvaiṣyasi samyaksaṃbuddhatvaṃ prabhāvaiṣyasīti /

(The *Prajñāpāramitā*), then, produces the Path of *śrotaāpannas*,

the Path of *sakṛdāgāmins*, the Path of *anāgāmins*,

the Path of *arhants*, the Path of *pratyekabuddhas*. -(AS)⁴⁰

Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*⁴¹; -(AS)⁴² leave aside (the people) in the triple-thousand great worlds,

if a good man or a good woman makes people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges⁴³ attain the Path of *śrotaāpannas*, the Path of *sakṛdāgāmins*, the Path of *anāgāmins*, the Path of *arhants*, the Path of *pratyekabuddhas*⁴⁴, is their merit much, O *Kauśika*?”

⁴⁰ AS.62.20f. = R.123.7f. = AAA.310.3f. *samyaksambuddhatvaṃ prabhāvayīṣyasi* = Tib.Pk. 73b5f. = D.69b4; = Sh.606c4f. 及彼如來・應供・正等正覺皆悉從是般若波羅蜜多出生. Other versions (ZQ.486a10, Zfn.519a18, Kj.547a4, Xz[I].785c27, Xz[II].879c4) as well as Lk lack parallels.

⁴¹ 閻浮利 : S(1), S(2), S(3), Y etc. 閻浮利人 (= Zfn.519a18).

⁴² AS.62.21~31 = R.123.9~21 = AAA.310.5~20. *arhattve pratiṣṭhāpya puṇyābhisamkāro yāvantaḥ Kauśika! cāturmahādvīpake lokadhātāu ... yāvantaḥ Kauśika! trisāhasramahāsāhasre lokadhātu sattvās tān api sarvān kaścid eva kulaputro vā kuladuhitā vā arhattve pratiṣṭhāpayet* = Tib.Pk.73b6~74a5 = D.69b4~70a2; = Xz(I).785c1~13; = Sh.606c7~10. 假使若滿四大洲, 若滿小千世界, 若滿中千世界, 若滿三千大千世界所有衆生, 普令安住阿羅漢果. Other versions (ZQ.486a8, Zfn.519a19, Kj.547a5, Xz[II].879b24) as well as Lk lack parallels.

⁴³ 恒邊沙佛國中 : “in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges”; = Zfn.519a19. 恒邊沙佛利; = Kj.547a6. 十方如恒河沙等世界 = Xz(I).785c15. 十方各如藝伽沙等世界 (= Xz[II].879b24); ≠ AS.62.32f. = R.124.1f. = AAA.310.23f. *Gaṅgānādīvālukopameṣu trisāhasramahāsāhasreṣu lokadhātuṣu* (“in great trichilocosms countless like the sands of the Ganges”) = Sh.606c10f. 滿藝伽沙數三千大千世界 = Tib.Pk.74a6 = D.70a3; ZQ.486a8.-.

⁴⁴ 須陀洹道、斯陀含道、阿那含道、阿羅漢道、辟支佛道 : “the Path of *śrotaāpannas*, the Path of *sakṛdāgāmins*, the Path of *anāgāmins*, the Path of *arhants*, the Path of *pratyekabuddhas*”; = Zfn.519a20f., Kj.547a6f. 斯陀含果、阿那含果、阿羅漢果、辟支佛道, Xz(I).785c16, Xz(II). 879b25f.; ≠ AS.63.2 = R.124.3 = AAA.310.25. *arhattva*~ (“arhatship”) = Sh.606c11f. 阿羅漢果 = Tib.Pk.74a7 = D.70a3.

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁴⁵-(AS)⁴⁶”

The Buddha said:

“It is inferior to that of a good man or a good woman, who copies the *Prajñāpāramitā*, - (AS)⁴⁷ gives its scriptural scrolls to other people, makes them copy or study it, recites it for them. Their merit is much greater.

For what reason?

(Because) all (beings) train themselves in the *Prajñāpāramitā* and (thus) are able to accomplish (complete, realise) *sarvajña(tā)* (omniscience) and bring the virtues of the *dharma*s to completion. Therefore, (they) attain enlightenment. (The *Prajñāpāramitā*, then,) produces the Path of *śrotaāpannas*, the Path of *sakṛdāgāmins*, the Path of *anāgāmins*, the Path of *arhants*, the Path of *pratyekabuddhas*. Therefore, their merit is much greater.

⁴⁵ AS.63.3 = R.124.6 = AAA.310.28. *sugata* = Xz(I).785c18. 善逝 (= Xz[II].879b27), Tib.Pk.74a8 = D.70a4. *bde bar gshegs pa*. The older versions (Lk.437b10, Zfn.519a23, Kj.547a9) and Sh (606c13) lack parallels.

⁴⁶ AS.63.4~5 = R.124.7~9 = AAA.310.29~311.2. {*bhagavān āha*} “*saṃkhyā api bhagavaṃs tasya puṇya-skandhasya na sukarā kartum. gaṇanā ’py upamā ’py aupamyam apy upaniṣā*(AS, R °sā) *’py upaniṣad api bhagavaṃs tasya puṇyaskandhasya na sukarā kartum*” (“One could not easily even calculate that heap of merit, or count it, or find anything that it is similar to, that it resembles, or that it can be compared with.” [AsP.tr.II 123 = AsP.tr. 42]) = Sh.606c13~15. 帝釋天主白佛言：“世尊！是善男子、善女人其所得福轉復甚多，算數譬喻所不能及。” = Tib.Pk.74a8~b1 = D.70a4~5. Except for the newest versions, the other ones (Lk.437b10, Zfn.519a23, Kj.547a9, Xz[I].785c18, Xz[II].879b27) lack parallels.

⁴⁷ AS.63.7~10 = R.124.12~15 = AAA.311.5~9. *abhiśraddadhad abhiśraddadhate ... samutpāditabodhi-citāya bodhisattvāyādhyāśayena* = Xz(I).785c19~21, Sh.606c16~18, Tib.Pk.74b3~4 = D.70a6~7. The older versions (Lk.437b12, ZQ.486a9, Zfn.519a24, Kj.547a10, Xz[II].879b29) lack parallels.

(5-37:) + + + + [a] ye jambudi _ ve satva te sarva
punar aparaṃ kauśika yāvanto jambūdvīpe satvāḥ teṣāṃ sarveṣāṃ

kaścid eva kulaputro vā kuladuhitā vā

anutarae saṃmasaṃbosie cito upadeaṃsu
anuttarāyāṃ samyaksambodhau cittam samutpadayet

yaś cānyaḥ kaścit kauśika kulaputro vā kuladuhitā vā

te (5-38:) + + + + [.. saṃmasaṃbo]sae prathidaṇa
teṣāṃ sarveṣāṃ anuttarāyāṃ samyaksambodhau cittam utpādyā tebhya

ima prañāparamida likhita dajati
imāṃ prajñāpāramitāṃ likhitvā dadyāt /

Moreover, O *Kauśika*, ⁴⁸(suppose that) somebody makes all the people in *Jambūdvīpa* seek for (行; “practise; go to”) the Buddha-path, believe and enter upon the Buddha-path,

and thus the thought for studying the Buddha-path occurs to (them).

⁴⁸. 閻浮利人都盧皆使行佛道已，信入佛道，學佛道心以(←已)生： “Suppose (令) that all the people in *Jambūdvīpa* seek for (行; or ‘practise’) the Buddha-path, believe and enter upon the Buddha-path, and thus the thought for studying the Buddha-path occurs to (them).”; cf. AS.65.14f. = R.128.16f. = AAA.315.15f. *yāvanto Jambūdvīpe sattvās teṣāṃ sarveṣāṃ kaścīd eva kulaputro vā kuladuhitā vā anuttarāyāṃ samyak-sambodhau cittaṃ samutpādayet* (“Moreover, Kausika, if someone were to raise to full enlightenment the hearts of as many beings as there are in Jambudvīpa” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a8f. 又如恒沙佛刹人民皆求無上正眞道福; Zfn.519a28f. 閻浮利人都使發菩薩心; Kj.547a14f. 若滿閻浮提衆生皆發阿耨多羅三藐三菩提心.

yo ya **aveva (5-39:) + + + +**
yo vā kauśika kulaputro vā kuladuhitā vā avinivartanīyāya

.. sa imayeva prañāparamida likhita uvaṇamea
bodhisattvāya mahāsattvāya enāṃ prajñāpāramitāṃ likhitvā upanāmayet

atra prañāparamidae śikṣi (5-40:) + + + + vajiśati
atraiva prajñāpāramitāyāṃ śikṣiṣyate yogam āpatsyate /

eva sa prañāparamida bhuyasamatrae bhavaṇa
atraiva prajñāpāramitāṃ bhāvayan

parivuri gacheśati
vṛddhiṃ virūḍhiṃ vipulatāṃ gataṃ paripūrayiṣyati buddhadharmān iti /

aya te (5-41) + + + [ṇa?] puñnavisaṃkhareṇa
ayaṃ tasmāt paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād

bahudaro puño prasavati
bahutaraṃ puṇyaṃ prasavet /

tat kasya hetoḥ
niyatam eṣo 'nuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ duḥkhasyāntaṃ
kariṣyatīti /

⁴⁹If a good man or a good woman, -(AS)⁵⁰ — who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy or study it, recites it for them—, writes its scriptural scrolls even for (these) *avivartika* (non-retrogressing) *bodhisattvas* and give them,

(thinking): ‘These people will certainly study this faithfully, enter deeply into the *Prajñāpāramitā*, study the wisdom.

(As a result), the *Prajñāpāramitā* will be practised in a much greater degree⁵¹ and supreme wisdom⁵² will be fully accomplished’,

their merit is much greater (than that of the former). -(AS)⁵³

⁴⁹ 若善男子、善女人.....無有極智悉成就。’, 得其福轉倍多: “If a good man or a good woman, ... their merit is much greater (than that of the former).”; cf. AS.65.15f. = R.128.18f. = AAA.315.17f. *yaś cānyaḥ kaścit Kauśika! kulaputro vā kuladuhitā vā teṣāṃ sarveṣāṃ anuttarāyāṃ samyaksaṃbodhau cittam utpāḍya tebhya imāṃ prajñāpāramitāṃ likhitvā dadyāt. yo vā Kauśika! kulaputro vā kuladuhitā vā avinivartanīyāya bodhisattvāya mahāsattvāyānāṃ prajñāpāramitāṃ likhitvā upanāmayed ‘ātrāṇi prajñāpāramitāyāṃ śikṣiṣyate yogam āpatsyate. ātrāṇi prajñāpāramitāṃ bhāvayan vṛddhiṃ virūddhiṃ vipulatāṃ gataḥ paripūrayiṣyati buddhadharmān” ity. ayaṃ tasmāt paurvakān kulaputrataḥ kuladuhitrto vā sakāśād bahutaraṃ puṇyaṃ prasavet* (“and if someone else were not only to raise their hearts to full enlightenment, but would also in addition give them a copy of this perfection of wisdom; or, if he would present a copy of this perfection of wisdom to an irreversible Bodhisattva, in the hope that he will let himself be trained in it, make endeavours about it, develop it, and as a result of the growth, increase, and abundance of the perfection of wisdom, fulfil the Buddha-dharmas; then, compared with that former person, he will beget the greater merit.” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a9.-; Zfn.519a28f. 不如善男子、善女人持般若波羅蜜經卷與人使書，教令學，為說之，若授與阿惟越致菩薩經書：“其人當從是學，深入般若波羅蜜，學知。般若波羅蜜者轉增益多守，無極知因得成就。” 以是故其福轉倍甚多甚多; Kj.547a18f. 不如善男子、善女人以般若波羅蜜經卷與一阿毘跋致菩薩，作是念：“是菩薩於是中學，當能修習般若波羅蜜。以是因緣般若波羅蜜增廣流布。” 福多於彼。

⁵⁰ AS.65.16 = R.128.19 = AAA.315.18f. *teṣāṃ sarveṣāṃ anuttarāyāṃ samyaksaṃbodhau cittam utpāḍya* (“having raised their hearts to full enlightenment” [cf. AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.77b3 = D.72b6. Except for the Sanskrit and Tibetan versions, the other ones (Lk.437b18, ZQ.486a9, Zfn.519a29, Kj.547a19, Xz[I].786b26, Xz[II].879c13, Sh.607a28) lack parallels. Cf. n. 55.

⁵¹ 轉增多守: “(the *Prajñāpāramitā*) will be practised in a much greater degree”; cf. AS.65.19 = R.129.2 = AAA.315.27. *vṛddhiṃ virūddhiṃ vipulatāṃ gataḥ* (“as a result of the growth, increase, and abundance [of the perfection of wisdom]” [AsP.tr.II 122 = AsP.tr. 41]); Zfn.519b3. 轉增益多守; Kj.547a21. 增廣流布; Krsh(2010).448f., s.v. 守, ih 659, s.v. 轉增.

⁵² 無有極智: “supreme wisdom”; cf. AS.65.20 = R.129.2 = AAA.315.28. *buddha-dharmān* (“the Buddha-dharmas” [AsP.tr.II 122 = AsP.tr. 41]); Zfn.519b3. 無極知; Krsh(2010).520.

⁵³ AS.65.21f. = R.129.4f. = AAA.316.9f. *tat kaśya hetoḥ? nīyatam eṣo 'nuttarāṃ samyak-sambodhim abhisambudhya satvānāṃ duḥkhasyāntaṃ kariṣyati* (“for certainly he will, once he has awoken to full enlightenment, end the sufferings of beings.” [AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.77b6f. = D.73a1f.; ≠ Sh.607b4f. 何以故? 此般若波羅蜜多出生阿耨多羅三藐三菩提故. Except for the newest versions, the other ones (Lk.437b22, ZQ.486a9, Zfn.519b4, Kj.547a22, Xz[I].786c7, Xz[II].879c18) lack parallels. Cf. n. 56.

*tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpakānāṃ sarvasattvānāṃ anuttarāyāṃ
samyaksaṃbodhau cittam utpādya puṇyābhisamkāraḥ yāvantaḥ kauśika
cāturmahādvīpake lokadhātau sattvāḥ teṣāṃ api sarveṣāṃ kaścīd eva kulaputro vā
kuladuhitā vā anuttarāyāṃ samyaksaṃbodhau cittam utpādayet /*

*tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau
sarvasattvānāṃ anuttarāyāṃ samyaksaṃbodhau cittam utpādya puṇyābhisamkāraḥ
yāvantaḥ kauśika sāhasre cūlike lokadhātau sattvāḥ teṣāṃ api sarveṣāṃ kaścīd eva
kulaputro vā kuladuhitā vā anuttarāyāṃ samyaksaṃbodhau cittam utpādayet /*

*tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvānāṃ anuttarāyāṃ
samyaksaṃbodhau cittam utpādya puṇyābhisamkāraḥ yāvantaḥ kauśika dvisāhasre
madhyame lokadhātau sattvāḥ teṣāṃ api sarveṣāṃ kaścīd eva kulaputro vā kuladuhitā vā
anuttarāyāṃ samyaksaṃbodhau cittam utpādayet /*

*tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvānāṃ
anuttarāyāṃ samyaksaṃbodhau cittam utpādya puṇyābhisamkāraḥ yāvantaḥ kauśika
trisāhasramahāsāhasre lokadhātau sattvāḥ teṣāṃ api sarveṣāṃ kaścīd eva kulaputro vā
kuladuhitā vā anuttarāyāṃ samyaksaṃbodhau cittam utpādayet /*

*tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvānāṃ
anuttarāyāṃ samyaksaṃbodhau cittam utpādya puṇyābhisamkāraḥ yāvantaḥ kauśika
gaṅgānādvīlukopameṣu*

puṇavarō kośiga

ye trisāhasmāḥ maha (5-42:) + + + [d]ue satva te

trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ teṣāṃ api sarveṣāṃ

kaścīd eva kulaputro vā kuladuhitā vā

⁵⁴Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*,

(suppose that) the people in the triple-thousand great worlds (up to) the people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges,

⁵⁴. 置閻浮利，拘翼！三千大國土及如恒邊沙佛國中人，皆行阿耨多羅三耶三菩，皆發意，行佛道： “Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*, (suppose that) the people in the triple-thousand great worlds (up to) the people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges, all seek for (行; or ‘practise’) *anuttara-samyaksambodhi* (i.e. unexcelled, perfect enlightenment), make a resolution (for enlightenment) and practise the Buddha-path.”; ≡ Zfn.519b4f. 置閻浮利三千大千國土，拘翼！及如恒邊沙佛刹人，皆發心，為阿耨多羅三耶三菩行; Kj.547a22f. 置是閻浮提及三千大千世界衆生，乃至十方如恒河沙等世界衆生皆發阿耨多羅三藐三菩提心 (≡ Xz[II].879c18~21, Sh.607b7~10). Parallels in the Sanskrit and Tibetan versions as well as Xz(I) are greatly detailed with many repetitions: AS.65.22~66.5 = R.129.5~130.4 = AAA.316.19~318.1. *tiṣṭhatu khalu punaḥ Kauśika! Jāmbūdvīpakānāṃ sarvasattvānāṃ tiṣṭhatu ... trisāhasramahāsāhasre lokadhātāu ... yāvantaḥ Kauśika! Gaṅgānādīvāluko-pameṣu trisāhasramahāsāhasreṣu lokadhātuṣu sattvās teṣāṃ api sarveṣāṃ kaścid eva kulaputro vā kuladuhitā vā anuttarāyāṃ samyaksambodhau cittam utpādayet* = Tib.Pk.77b7~78b1 = D.73a2~b3; ≡ Xz(I).786c7~20.

aṇutarae samasaṃbosae cito upadeaṃsu
anuttarāyāṃ samyaksambodhau cittam utpādayet /

yaś cānyaḥ kaścit kauśika kulaputro vā kuladuhitā vā

teṣa [satvaṇa] (5-43:) + +

teṣāṃ sarveṣāṃ anuttarāyāṃ samyaksambodhau cittam utpādyā tebhya

[th]idaṇa koide<va> sarva va ima prañāparamida likhita dajati
imāṃ prañāpāramitāṃ likhitvā dadyāt /

yo ya avevaṭiasa bosisatva (5-44:) + + + +
yo vā kauśika kulaputro vā kuladuhitā vā avinivartanīyāya bodhisattvāya mahasattvāya

[pa]ramida likhita uvaṇameati
enāṃ prañāpāramitāṃ likhitvā dadyāt upanāmayet

atra prañāpara _ midae ____ śikṣiśati (5-45:) + + + +
atraiva prañāpāramitāyāṃ śikṣiṣyate yogam āpatsyate /

[e]va sa prañāparamida bhuyasamat[rae] [bhavaṇa] (5-46:)
evam asyeyāṃ prañāpāramitā bhūyasyā mātrayā bhāvanāṃ

+ + + + + + +
vṛddhiṃ virūḍhiṃ vipulatāṃ paripūrīṃ gamiṣyatīti /

.. [vi?] teṇa purimageṇa
ayaṃ kauśika tataḥ paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād

puñnavisaṃ[khareṇa bahudaro] puño prasavati
bahutaraṃ puṇyaṃ prasavet /

tat kasya hetoḥ / niyatam eṣo 'nuttaraṃ samyaksambodhim abhisambudhya sattvānāṃ
duḥkhasyāntaṃ kariṣyatīti //

all seek for (行; “practise; go to”) *anuttara-samyaksambodhi* (i.e. unexcelled, perfect enlightenment), make a resolution (for enlightenment) and practise the Buddha-path.

If a good man or a good woman,

-(AS)⁵⁵

— who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy or study it, recites it for them —, writes its scriptural scrolls even for (these) *avivartika* (non-retrogressing) *bodhisattvas* and give them,

(thinking): ‘These people will certainly study this faithfully,

enter deeply into the *Prajñāpāramitā*, study the wisdom. (As a result), the *Prajñāpāramitā* will be practised in a much greater degree and supreme wisdom will be fully accomplished’,

their merit is much greater (than that of the former).

-(AS)⁵⁶

^{55.} AS.66.6 = R.130.5f. = AAA.318.2f. *teṣāṃ sarveṣāṃ anuttarāyāṃ samyaksambodhau cittam utpāḍya* (“having raised their hearts to full enlightenment” [cf. AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.78b1f. = D.73b3. Except for the Sanskrit and Tibetan versions, the other ones (Lk.437b25, ZQ.486a9, Zfn.519b6, Kj.547a25, Xz[I].786c23, Xz[II].879c13, Sh.607b11) lack parallels. Cf. n. 50.

^{56.} AS.66.11f. = R.130.12f. = AAA.318.10f. *tat kasya hetoḥ? niyatam eṣo 'nuttarāṃ samyak-sambodhim abhisambudhya sattvānāṃ duḥkhasyāntaṃ kariṣyati* = Tib.Pk.78b4f. = D.73b5f.; ≠ Sh.607b16f. 何以故? 此般若波羅蜜多出生阿耨多羅三藐三菩提故. Except for the newest versions, the other ones (Lk.437b29, ZQ.486a9, Zfn.519b11, Kj.547b2, Xz[I].787a4, Xz[II].879c18) lack parallels. Cf. n. 53.

puṇavaro kośiga (5-47:)

+ + + + sameṣu logadhaduṣu satva te sarva aṇutarae saṃmasaṃbosae cito
upadeaṃsu

teṣu s· (5-48:) + + + + .. [e] saṃmasaṃbosae prathidaṇa koideva ima prañaparamida
saartha saveñña uvadiṣe ..

(437c)⁵⁷ Moreover, O *Kauśika*, (suppose that) all the people in *Jambūdvīpa* seek for (行; “practise; go to”) *anuttara-samyaksambodhi* — ‘*anuttara-samyaksambodhi*’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the *Prajñāpāramitā* even to (these) *avivartika* (non-retrogressing) *bodhisattva-mahāsattvas* and makes them enter into the wisdom, their merit is much greater (than that of the former).

Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*, (suppose that) the people in the triple-thousand great worlds (up to) the people in the *buddha*-worlds (innumerable) as the sands on the riversides of the Ganges, all seek for (行; or “practise; go to”) *anuttara-samyaksambodhi* — ‘*anuttara-samyaksambodhi*’ means that all (beings) make a resolution to seek for enlightenment —.

⁵⁷ 復次，拘翼！閻浮利人都盧皆行阿耨多羅三耶三菩……授與，使學入點慧中，其福轉倍多： “Moreover, O *Kauśika*, (suppose that) all the people in *Jambūdvīpa* seek for (行; or ‘practise’) *anuttara-samyaksambodhi* — ‘*anuttara-samyaksambodhi*’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the *Prajñāpāramitā* even to (these) *avivartika* (non-retrogressing) *bodhisattva-mahāsattvas* and makes them enter into the wisdom, their merit is much greater (than that of the former). Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*, (suppose that) the people in the triple-thousand great worlds (up to) the people in the *buddha*-worlds (innumerable) as the sands on the riversides of the Ganges, all seek for (行; or ‘practise’) *anuttara-samyaksambodhi* — ‘*anuttara-samyaksambodhi*’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy it, study it or enter into the wisdom —, copies scriptural scrolls of the *Prajñāpāramitā* even (及至) for *avivartika* (non-retrogressing) *bodhisattva-mahāsattvas* and give them, make them study the wisdom and enter into it, their merit is much greater (than that of the former).”; = Zfn.519b11~20. 復次，拘翼！閻浮利人皆發阿耨多羅三耶三菩行，不如善男子、善女人持般若波羅蜜經卷與人，使書之，為解說其慧，令學之，及授與阿惟越致菩薩·摩訶薩般若波羅蜜經，為解中慧。其福轉倍益多。置閻浮利，三千大千國土及至恒邊沙佛刹人皆發阿耨多羅三耶三菩心，不如善男子、善女人持般若波羅蜜經卷與人，使書之，教令學，入點慧中，若授與阿惟越致菩薩·摩訶薩般若波羅蜜經，為解中慧，其福轉倍益多; Kj.547b2~15. 復次，憍尸迦！閻浮提所有衆生皆發阿耨多羅三藐三菩提心。若有善男子、善女人以般若波羅蜜經卷與之，為解其義。於意云何？是人以是因緣其福多不？” 釋提桓因言：“甚多，世尊！” 佛言：“憍尸迦！不如善男子、善女人以般若波羅蜜經卷與一阿毘跋致菩薩，為解其義。福多於彼。憍尸迦！置是閻浮提及三千大千世界衆生，乃至教十方如恒河沙等世界衆生，皆發阿耨多羅三藐三菩提心。若有善男子、善女人以般若波羅蜜經卷與之為解其義。於意云何？是人以是因緣其福多不？” 釋提桓因言：“甚多，世尊！” 佛言：“不如善男子、善女人以般若波羅蜜經卷與一阿毘跋致菩薩，為解其義。福多於彼。”; = Xz(II).879c18~28; ≠ Xz(I).787a4~788a14 (greatly detailed). The newer versions (AS.66.13 = R.130.14 = AAA.318.17, Xz[I], Sh.607b17, Tib.Pk.78b5 = D.73b6) and ZQ (486a12) lack parallels. The content of this paragraph differs from the preceding one in the fact that, while it mentions giving scriptural scrolls of the *Prajñāpāramitā* to other people, including non-retrogressing *bodhisattva-mahāsattvas*, the other paragraph includes not only giving but also expounding the *Prajñāpāramitā*.

(5-49:) + + + + .. [s· bosisatvasa] mahasatvasa imayeva prañaparamida likhita daeati
 ayaṃ teṇa pu[ñño] (5-50:) _____ puñnavisaṃkhareṇa bahudaro puño prasavati

puṇavaro koṣiga ye jambudive satva (5-51:) + + + + ..
 punar aparaṃ kauśika yāvanto jambūdvīpe sattvāḥ te sarve

[sa]ma[sabosae] cito upadeati avevaṭṭa bhavaṃti
 avinivartanīyā bhaveyur anuttarāyāḥ
 samyaksambodheḥ /

*tebhyaḥ kaścīd eva kulaputro vā kuladuhitā vā anuttarāṃ samyaksambodhim
 abhisamprasthitebhya imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet /
 yaś ca tebhyaḥ kaścīd eva kulaputro vā kuladuhita vā imāṃ prajñāpāramitāṃ
 pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet*

*tat kiṃ manyase kauśika
 api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇyaṃ prasavet?
 śakra āha bahu bhagavan bahu sugata /
 saṃkhyā pi bhagavaṃs tasya puṇyaskandhasya na sukarā kartum /
 gaṇanā pi upamā pi aupamyam api upaniṣā pi upaniṣad api bhagavaṃs tasya
 puṇyaskandhasya na sukarā kartum //
 bhagavān āha
 ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet yas
 teṣāṃ avinivartanīyānaṃ bodhisattvānaṃ mahāsattvānaṃ kṣiprataram anuttarāṃ
 samyaksambodhim abhisamboddhukāmebhya
 imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyāt upanāmayet
 sārthāṃ savyañjanāṃ upadiśet iha ca tān prajñāpāramitāyāṃ avavaded anuśiṣyāt /
 tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpakebhyaḥ
 sarvasattvebhyo 'vinivartanīyebhya imāṃ prajñāpāramitāṃ upanāmya
 puṇyābhisamskāraḥ yāvantaḥ kauśika cāturmahādvīpake lokadhātau sattvāḥ te 'pi sarve
 'vinivartanīyā bhaveyur anuttarāyāḥ samyaksambodheḥ / tebhyo 'pi kaścīd eva kulaputro
 vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet
 sārthāṃ savyañjanāṃ uddiśet /
 tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātau sarvasattvebhyo
 'vinivartanīyebhya imāṃ prajñāpāramitāṃ upanāmya puṇyābhisamskāraḥ yāvantaḥ
 kauśika sāhasre cūlike lokadhātau sattvāḥ te 'pi sarve 'vinivartanīyā bhaveyur
 anuttarāyāḥ samyaksambodheḥ /*

If a good man or a good woman, — who gives scriptural scrolls of the *Prajñāpāramitā* to other people, makes them copy it, study it or enter into the wisdom —, copies scriptural scrolls of the *Prajñāpāramitā* even (?; 及至←若有)⁵⁸ for *avivartika* (non-retrogressing) *bodhisattva-mahāsattvas* and give them, make them study the wisdom and enter into it, their merit is much greater (than that of the former).]

Moreover, O *Kauśika*, suppose that all the people in *Jambūdvīpa* seek for (行) *anuttara-samyaksambodhi* as *avivartika-bodhisattvas*.⁵⁹

If a good man or a good woman teaches and makes them enter into the *Prajñāpāramitā*,⁶⁰ what do you think, O *Kauśika*, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁶¹-(AS)⁶²”

⁵⁸ 及至(←若有)? : J, S(1), FS. 有若; the other editions and manuscripts read 若有. Cf. Zfn.519b18. 若.

⁵⁹ 閻浮利人都盧皆令行阿惟越致菩薩阿耨多羅三耶三菩 : “(Moreover, O *Kauśika*,) suppose that all the people in *Jambūdvīpa* seek for *anuttara-samyaksambodhi* as *avivartika-bodhisattvas*.”; cf. AS.66.13f. = R.130.14f. = AAA.318.17f. *yāvanto Jambūdvīpe sattvās te sarve avinivartanīyā bhavayur anuttarāyāḥ samyaksambodhes* (“All beings in *Jambūdvīpa* become irreversible from full enlightenment.”); Zfn.519b20f. 閻浮利人皆令如阿惟越致菩薩阿耨多羅三耶三菩; Kj.547b15f. 閻浮提所有衆生皆是阿毘跋致菩薩.

⁶⁰ 若有善男子、善女人教入般若波羅蜜中 : “If a good man or a good woman teaches and makes them enter into the *Prajñāpāramitā*”; = Zfn.519b21f. 若有善男子、善女人隨教入入般若波羅蜜中, Kj.547b16f. 若有善男子、善女人以般若波羅蜜義教之; = Sh.607b19f. Parallels in the Sanskrit and Tibetan versions are more detailed: AS.66.14f. = R.130.15f. = AAA.318.19f. *tebhyaḥ kaścid eva kulaputro vā kuladuhitā vā anuttarāṃ samyaksambodhim abhisamprasthitebhya imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet. yaś ca tebhyaḥ kaścid eva kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet* (“The first would present a copy of this perfection of wisdom to any number of beings in any number of world systems who have become irreversible from full enlightenment, who have definitely set out for it; the second would in addition expound it to them, according to the meaning and according to the letter.” [AsP.tr.II 122f. = AsP.tr. 42]).

⁶¹ AS.66.18 = R.131.1 = AAA.318.27. *sugata* = Xz(I).788a26. 善逝 (= Xz[III].880a6), Tib.Pk.78b8 = D.74a1. Other versions (Lk.437c16, ZQ.486a12, Zfn.519b24, Kj.547b19, Sh.607b22[!]) lack parallels.

⁶² AS.66.18f. = R.131.1f. = AAA.318.27f. *saṃkhyā 'pi bhagavaṃs tasya puṇyaskandhasya na sukarā kartuṃ. gaṇanā 'py upamā 'py aupamyam apy upanīśā 'py upanīśad api bhagavaṃs tasya na sukarā kartuṃ* (“One could not easily even calculate that heap of merit, or count it, or find anything that it is similar to, that it resembles, or that it can be compared with.” [AsP.tr.II 123 = AsP.tr. 42]) = Sh.607b22f., Tib.Pk.78b8f. = D.74a1f. Except for the newest versions, the other ones (Lk.437c16, ZQ.486a12, Zfn.519b24, Kj.547b19, Xz[I].788a26, Xz[III].880a6) lack parallels.

*tebhyo 'pi kaścīd eva kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ
kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet /*

*tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātau sarvasattvebhyo
'vinivartanīyebhya imāṃ prajñāpāramitāṃ upanāmya puṇyābhisamkāraḥ yāvantāḥ
kauśika dvisāhasre madhyame lokadhātau sattvāḥ te 'pi sarve 'vinivartanīyā bhavye
anuttarāyāḥ samyak sambodheḥ / tebhyo 'pi kaścīd eva kulaputro vā kuladuhitā vā imāṃ
prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ
upadiśet /*

*tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvebhyo
'vinivartanīyebhya imāṃ prajñāpāramitāṃ upanāmya puṇyābhisamkāraḥ yāvantāḥ
kauśika trisāhasramahāsāhasre lokadhātau sattvāḥ te 'pi sarve 'vinivartanīyā bhavye
anuttarāyāḥ samyak sambodheḥ /
tebhyo 'pi kaścīd eva kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ
kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet /*

*tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātau sarvasattvebhyo
'vinivartanīyebhya imāṃ prajñāpāramitāṃ upanāmya puṇyābhisamkāraḥ yāvantāḥ
kauśika gaṅgānadīvālukopameṣu trisāhasramahāsāhasreṣu lokadhātuṣu sattvāḥ te 'pi
sarve 'vinivartanīyā bhavye anuttarāyāḥ samyak sambodheḥ / tebhyo 'pi kaścīd eva
kulaputro vā kuladuhitā vā / imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād
upanāmayet sārthāṃ savyañjanāṃ upadiśet /*

*tat kiṃ manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tattonidānaṃ bahu puṇya prasavet*

*śakra āha
bahu bhagavan bahu sugata /
samkhyāpi bhagavaṃs tasya puṇyaskandhasya na sukarā kartum/ gaṇanāpi upamāpi
aupamyam api upanīśāpi bhagavaṃs tasya puṇyaskandhasya na sukarā kartum //*

bhagavān āha

ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram puṇyam prasavet

teṣa sarveṣa avevaṭṭaṇa (5-52:) + + + + .. + .. + + + + +

yas teṣāṃ avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ kṣiprataram
anuttarāṃ samyaksaṃbodhim abhisamboddhukāmebhya

[ku]lap(u)tro va kuladhita vi

ima prañāparamida likh[ita] uvaṇa(m)e

imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet

(5-53:) + + + + [ñā]ṇa uvatidiṣea

sāsthāṃ savyañjanāṃ upadiśet

iha ca tān prajñāpāramitāyāṃ avavaded anuśiṣyāt /

ta ki mañasi koṣiga

athāparaḥ kauśika

avi ṇu so kulaputro va kuladhita vi bahu p(u)ṇo

(5-54:) + + + + .. bahu bhaṃte

The Buddha said:

“⁶³Suppose that a *bodhisattva* appears amongst them (i.e. amongst these *avivartika-bodhisattvas*) and says: ‘I wish to become a *buddha* swiftly.’ When (he thus) wishes to become a *buddha* swiftly, somebody writes a scriptural scroll of the *Prajñāpāramitā* and gives him, this person’s merit is much greater.

Leave aside, O *Kauśika*, (people) in *Jambūdvīpa*, (suppose that) the people in the triple-thousand great worlds up to the people in the *buddha*-worlds (innumerable as) the sands on the riversides of the Ganges, all seek for (行) *anuttara-samyaksambodhi* as *avivartika-bodhisattvas*. If a good man or a good woman teaches and make them enter into the *Prajñāpāramitā*⁶⁴,

what do you think, O *Kauśika*,

is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁶⁵-(AS)⁶⁶”

⁶³ 從是輩中，若有一菩薩出，便作是言：‘我欲疾作佛。’正使欲疾作佛，若有人持般若波羅蜜經卷書，授與者，其福轉倍多：“Suppose that a *bodhisattva* appears amongst them ... this person’s merit is much greater.”; cf. AS.66.21f. = R.131.4f. = AAA.319.4f. *ataḥ khalu punaḥ sa Kauśika! kulaputro vā kuladuhitā vā bahutaram puṇyaṃ prasaved yas teṣāṃ avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ kṣiprataram anuttarāṃ samyaksambodhim abhisamboddhukāmebhya imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet iha ca tān prajñāpāramitāyāṃ avavaded anuśiṣyāt* (“Still greater would be the merit of someone who in addition would instruct and admonish in this perfection of wisdom those irreversible Bodhisattvas who want more quickly to win full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ.486a12f. 若有善願欲疾作佛，以經施之，令成大士，得斯定者，其福難盡; Zfn.519b24f. 從是輩中若有一菩薩，便作是語：“我欲疾作佛。”正使欲疾作佛，不如人入般若波羅蜜者。其福轉倍益多; Kj.547b19f. 於是中有一菩薩，疾得阿耨多羅三藐三菩提。若有人以般若波羅蜜義教之，福多於彼。

⁶⁴ 若有善男子、善女人教入般若波羅蜜中：“If a good man or a good woman teaches and make them enter into the *Prajñāpāramitā*”; cf. AS.67.13f. = R.132.14f. = AAA.320.15f. *tebhyo 'pi kaścīd eva kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet*; Zfn.519b28f. 若有教善男子、善女人入般若波羅蜜中; Kj.547b23f. 若有善男子、善女人以般若波羅蜜義教之。

⁶⁵ AS.67.16 = R.132.19 = AAA.320.20. *sugata* = Xz(I).788b27. 善逝 (= Xz[III].880a18), Tib.Pk.80a2 = D.75a1. Other versions lack parallels.

⁶⁶ AS.67.16f. = R.132.19f. = AAA.320.20f. *saṃkhyā 'pi bhagavaṃs tasya puṇyaskandhasya na sukarā kartuṃ. gaṇanā 'py upamā 'py aupamyam apy upanīśa 'py upanīśad api bhagavaṃs tasya puṇyaskandhasya na sukarā kartuṃ* = Sh.607c6f., Tib.Pk.80a2f. = D.75a1f. Other versions lack parallels.

bhagava

avaro bosisatvo

upajeati

aham

kṣipadaro

bodhisattvo mahāsattva utpadyeta sa evaṃ vadet aham eteṣāṃ kṣiprataram

aṇutarasaṃmasaṃbosi [a] (5-55:) + + [bo]ji _ śami

anuttarāṃ samyaksaṃbodhim abhisam̐bhotsya iti /

yo ayaṃ

kṣipadaro

yas taṃ kauśika kulaputro vā kuladuhitā vā kṣiprābhijñātaram bodhisattvaṃ
mahāsattvaṃ

aṇutarasaṃmasabosi avisaṃbujiduamo yo so

p[rañāpa] (5-56:) _____ ramidae ovadeati anuśāṣeati ayaṃ teṇa purimakēṇa⁶⁷

prajñāpāramitāyām avavaded anuśiṣyāt ayaṃ tataḥ paurvakāt

kulaputrāt kuladuhitur vā sakāśād

puñavisam̐khareṇa [baho] (5-57:) _____ daro puño prasavati

bahutaram

punyaṃ prasavet //

asa hu śakro devaṇa im̐tro bhagavado edadoca

atha khalu śakro devānām indro bhagavantam etad avocat

⁶⁷. Cf. *purimako* in the Brāhmī ms (Sander 2000b: 9).

The Buddha said: “-(AS)⁶⁸ ⁶⁹Suppose that a *bodhisattva* appears amongst them (*i.e.* amongst these *avivartika-bodhisattvas*) and says: ‘I wish to become a *buddha* swiftly.’

When (he thus) wishes to become a *buddha* swiftly,

somebody writes a scriptural scroll of the *Prajñāpāramitā* and gives him,

this person’s merit is much greater.”

Śakra devendra said :

⁶⁸ AS.67.18~21 = R.132.22~133.5 = AAA.320.24~30. *ataḥ khalu punaḥ sa Kauśika! kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasaved yas teṣāṃ avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ saṃyaksambodhim abhisamboddhukāmebhya imāṃ prajñāpāramitāṃ pustakalikhitaṃ kṛtvā dadyād upanāmayet sārthāṃ savyañjanāṃ upadiśet iha ca tān prajñāpāramitāyām avavaded anuśiṣyāt* (AAA. °śiṣyāt [misprint]) (“Still greater would be the merit of someone who in addition would instruct and admonish in this perfection of wisdom those irreversible Bodhisattvas who want more quickly to win full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]) = Tib.Pk.80a4~6 = D.75a2~4. Other versions lack parallels.

⁶⁹ 若有一菩薩從其中出，便作是言：‘我欲疾作佛。’正使欲疾作佛，若有人持般若波羅蜜經卷書，授與者，其福轉倍多：“Suppose that a *bodhisattva* appears amongst them ... this person’s merit is much greater.”; cf. AS.67.21f. = R.133.5f. = AAA.320.30f. *athāparaḥ Kauśika! bodhisattvo mahāsattva utpadyeta. sa evaṃ vaded “aham eteṣāṃ kṣiprataraṃ anuttarāṃ saṃyaksambodhim abhisambhotsya” iti. yas taṃ Kauśika! kulaputro vā kuladuhitā vā kṣiprābhijñātaraṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyām avavaded anuśiṣyād, ayaṃ tataḥ paurvakāt kulaputrāt kuladuhitur vā sakāśād bahutaraṃ puṇyaṃ prasavet* (“And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ.486a12f. 若有善願欲疾作佛，以經施之，令成大士，得斯定者，其福難盡; Zfn.519c2f. 若有一菩薩，從其中作是言：“我欲疾作佛。”正使疾作佛，不如持般若波羅蜜授與人者。其福轉倍益多; Kj.547b26f. 於是中有一菩薩，疾得阿耨多羅三藐三菩提。若有人以般若波羅蜜義教之，福多於彼。

yasa ya[sa] + (5-58:) + + + [bha]gava b(o)[sisatv]e mahasatve asaṇobhatiti
yathā yathā bhagavan bodhisattvo mahāsattva āsannībhavaty

bosa[e tasa tasa yo so prañāparami] + (5-59:) + +
anuttarāyāḥ samyaksaṃbodheḥ tathā tathā prajñāpāramitāyām

[o]vadeti aṇuśaśeti
avavaditavyo 'nuśāsītavyaḥ

*tathā tathā prajñāpāramitāyām avodyamāno 'nuśiṣyamāṇas tathatāyā āsannībhavati /
tathatāyā āsannībhavan yeṣāṃ paribhūṅkte*

civarapeḍavada-śayasaṇa-gilaṇa-praceabheṣa[ja] +
cīvarapiṇḍapāta-śayanāsana-glāna-pratyayabhaiṣajyapariṣkāraṇ

teṣāṃ tān kāraṇaṃ kṛtān mahāphalān karoti mahānuśaṃsān /

(5-60:) + + .. [a?]sa dāḥ so bahu[dar]o puṇo [prasav]eti
ataḥ sa bahutaraṃ puṇyaṃ prasavati /

ta kisa hedu
tat kasya hetoḥ

“It is so, O Lord, [O Most Composed One!]”⁷⁰ ⁷¹If a *bodhisattva-mahāsattva*, while coming swiftly near

enlightenment, teaches people the *Prajñāpāramitā* or gives (438a) them (its scriptural scrolls), -

(AS)⁷² his merit is much greater.

⁷³For what reason, O Lord?

⁷⁰ 極安隱： “a most composed one” (a translation of Skt. *sugata* [“one who has attained bliss”; cf. BHSD, s.v.]); = ZQ486a14, Zfn.519c5; cf. AS.67.26 = R.133.11 = AAA.321.10.-; Xz(II).880a25. 善逝； Krsh(2010).237.

⁷¹ 菩薩・摩訶薩疾近佛，般若波羅蜜若教人，若授與人，其福轉倍多： “If a *bodhisattva-mahāsattva*, while coming swiftly near enlightenment, teaches people the *Prajñāpāramitā* or gives them (its scriptural scrolls), his merit is much greater.”; ≠ AS.67.26f. = R.133.10f. = AAA.321.10f. *yathā yathā bhagavan! bodhisattvo mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodhes tathā tathā prajñāpāramitāyām avavaditavyo ’nuśāsitavyaḥ tathā tathā prajñāpāramitāyām avodyamāno ’nuśiṣyamānas tathatāyā āsannībhavati. ... atah sa bahutaraṃ puṇyaṃ prasavati* (“To the extent that a Bodhisattva comes nearer to full enlightenment, to that extent he should be instructed and admonished in the perfection of wisdom, for that brings him nearer and nearer to Suchness. ... His merit now becomes still greater, in consequence of the fact that he comes nearer to full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ486a15. 是闍士・大士疾近佛。用是故，受其福轉倍多；Zfn.519c5. (極安隱者)即菩薩・摩訶薩今近佛。…… 不如持般若波羅蜜教授人者。其福轉倍益多；Kj.547b29f. 隨菩薩近阿耨多羅三藐三菩提，轉應以般若波羅蜜義教之。…… 其福甚多。

⁷² AS.67.29f. = R.133.14f. = AAA.321.14f. *tathatāyā āsannībhavan yeṣāṃ paribhunkte cīvarapiṇḍapātaśayanāsanaglānapratyayabhaiṣajyapaṛiṣkāraṃ teṣāṃ tān kāraṇaṃ kṛtān mahāphalān karoti mahānuśaṃsān* (“When he comes nearer to Suchness, he confers many fruits and advantages on those who have done him services, i.e. on those through whom he enjoys his robes, alms-bowl, lodging, and medicinal appliances for sickness.” [AsP.tr.II 123 = AsP.tr. 42]); Zfn.519c6. 持衣、食、床臥具、供養、醫藥所當得；Kj.547c1f. 亦轉應以衣服、飲食、臥具、醫藥而供養之；Xz(I).790b19~ 22, Xz(II).880a28~b2, Sh.607c17~18, Tib.Pk.80b2~3 = D.75b1. Lk(438a1) and ZQ(486a15) lack parallels.

⁷³ 何以故？天中天！{佛言}其得般若波羅蜜，疾近佛者，近佛座： “For what reason, O Lord? One, who attains the *Prajñāpāramitā*, will be immediately near enlightenment, near the seat of enlightenment.”; cf. AS.68.1f. = R.133.16f. = AAA.322.10f. *tat kasya hetoḥ? evaṃ hy etad bhagavan! bhavati yad bodhisattvo mahāsattva āsannībhavaty anuttarāyāḥ samyaksambodheḥ* (“For what reason? It is, O Lord, in this manner that *bodhisattva-mahāsattva* comes near to unexcelled, perfect enlightenment.”); ZQ486a16. 何以故？其得是法，疾近佛坐；Zfn.519c7f. 何以故？天中天！其得般若波羅蜜者，今近佛坐；Kj.547c2f. 何以故？世尊！法應爾隨近阿耨多羅三藐三菩提，得福轉多。The characters 佛言 in Lk are superfluous and should be deleted.

*evaṃ hy etad bhagavan bhavati yad bodhisattvo mahāsattva āsannībhavaty anuttarāyāḥ
samyaksambodheḥ //*

*atha khalv āyusmān subhūtiḥ śakraṃ devānām indram etad avocat
sādhu sādhu kauśika*

*yas tvaṃ bodhisattvayānikānāṃ pudgalānām utsaḥaṃ dadāsi anugṛhṇīṣe
anuparivārayasi /*

evamedo bhate karaṇio

evaṃ ca kauśika tvayā karaṇīyam -

ya a[ri] (5-61:) + [a]śravago bosisatvasa aṇugraho karoti

ya āryaśrāvakaḥ sarvasattvānām anugrahaṃ kartukāmaḥ

[aṇ](u)[tara[e] saṃmasambosie [usaha] + +
sa bodhisattvānām mahāsattvānām anuttarāyāṃ samyaksambodhāv utsāhaṃ

(5-62:) + + [ṇa]ti aṇuparivareti

vardhayati anugṛhṇīte 'nuparivārayati

evaṃ tvayaṃ karaṇio

evam etat karaṇīyam /

{The Buddha said:} One, who attains the *Prajñāpāramitā*, will be immediately near enlightenment, near the seat of enlightenment.”

Subhūti said to *Śakra devendra*: “Very good, O *Kauśika*! -(AS)⁷⁴

⁷⁵This is what (you) should do,

O venerable disciple (of the Buddha)!

Bodhisattva-mahāsattvas, who receive (the *Prajñāpāramitā*?) in this manner, will swiftly become *buddhas*.

In this manner (如是)⁷⁶ one should act.(?)

⁷⁴ AS.68.4 = R.134.1f. = AAA.322.20f. *yaś tvaṃ bodhisattvayānikānāṃ pudgalānāṃ utsāhaṃ dadāsi anugrṇīṣe anuparivārayasi* (“You fortify those who belong to the Bodhisattva-vehicle, help them, stand by them.” [AsP.tr.II 123 = AsP.tr. 42]) = Tib.Pk.80b5 = D.75b3; ≡ Xz(I).790b26~27, Xz(II).880b6~7, Sh.607c22~23. The older versions (Lk.438a3, ZQ.486a17, Zfn.519c9, Kj.547c5) lack parallels.

⁷⁵ 當所爲。尊弟子！菩薩・摩訶薩作是受，疾作佛。所爲作者，當如<是>。佛弟子從中出：“This is what (you) should do, O venerable disciple (of the Buddha)! Disciples of the Buddha originate from it (i.e. the *Prajñāpāramitā*).”; cf. AS.68.4f. = R.134.2f. = AAA.322.22f. *evaṃ ca Kauśika! tvayā karaṇīyaṃ. ya āryaśrāvakaḥ sarvasattvānāṃ anugrahaṃ kartukāmaḥ sa bodhisattvānāṃ mahāsattvānāṃ anuttarāyaṃ samyaksambodhav utsāhaṃ vardhayaty anugrṇīte 'nuparivārayaty. evaṃ etat karaṇīyaṃ. tat kasya hetoḥ? ataḥ prasūtā hi bodhisattvānāṃ mahāsattvānāṃ anuttarā samyaksambodhiḥ* (“Even so should you act. A holy disciple who wants to give help to all beings, he fortifies the Bodhisattvas in their attitude to full enlightenment, helps them, stands by them. It is so that one should act. For begotten from the perfection of wisdom is the full enlightenment of the Bodhisattvas.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ.486a17f. 當作是解。闍士受淨定，疾得作佛。所作行當如淨; Zfn.519c9f. 於尊弟子菩薩・摩訶薩中乃作是觀。諸聲聞者因是而得成; Kj.547c5f. 汝是聖弟子，法應佐助諸菩薩，以阿耨多羅三藐三菩提安慰護念。

⁷⁶ 當如<是>：All the editions and manuscripts read 當如 which is probably a scribal error for 當如是; cf. AS.68.7 = R.134.5 = AAA.322.25. *evaṃ etat karaṇīyaṃ* (“This is what one should do.”).

tat kasya hetoḥ

ado praṇatīa bhagavado śavaga ya
ataḥ prasūtā

hi bodhisattvānām mahāsattvānām anuttarā samyaksaṃbodhiḥ /

yadi **edo] (5-63:) + + to ṇa upadito siati**
yadi hi bodhisattvā mahāsattvā etad bodhicittam notpādayeran

ṇa idaṃ bosisatva **śikṣeanti**
na caite bodhisattvā mahāsattvā anuttarāyām samyaksaṃbodhau śikṣeran

*na śatpāramitāsu śikṣeran aśikṣamāṇā anuttarām samyaksaṃbodhiṃ nābhisambudhyeran/
yasmāt tarhi bodhisattvā mahāsattvā bodhisattvaśikṣāyām āsu*

śah[i] [p·] + + + + + + + +
śatpāramitāsu śikṣante tasmād etad bodhicittam utpādayante tasmād

(5-64:) anutaraṃ saṃmasaṃbosi **avisambuji[eam]ti**
anuttarām samyaksaṃbodhim abhisambudhyanta iti //

[ya] .. + + + + + + + + + (5:65:) + + + + [sa](ṃ)bujia vi

āryāṣṭasāhasrikayām prajñāpāramitāyām puṇyaparyāyaparivarto nāma pañcamah //

Disciples of the Buddha originate from it (*i.e.* the *Prajñāpāramitā*).

⁷⁷If these people, *i.e.* *bodhisattva-mahāsattvas* do not seek for the Buddha-path, they will not study the six *pāramitās* within it.

As they do not study these *dharmas*, they cannot become *buddhas*.

⁷⁸(If) one follows the Dharma and studies it, one will swiftly become an *anuttara-samyaksambuddha*.

[Ask (me) as you like!]⁷⁹,

⁷⁷ 是輩人不索佛道者，菩薩・摩訶薩不當於其中學六波羅蜜，不學是法，不得作佛：“If these people ... they cannot become *buddhas*.”; 𑖦 Zfn.519c11f.; cf. AS.68.8f. = R.134.6f. = AAA.323.11f. *yadi hi bodhisattvā mahāsattvā etad bodhicittam nōtpādayeran na cāte bodhisattvā mahāsattvā anuttarāyām samyaksambodhau śikṣeran na śatpāramitāsu śikṣerann aśikṣamānā anuttarām samyaksambodhim nābhisambudhyeran* (“Because, if the Bodhisattvas would not produce that thought of enlightenment, they would not train themselves in full enlightenment, nor in the six perfections, and in consequence they would not awake to full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ486a18. 不得景定，不得作佛；Kj.547c6f. 若佛初發阿耨多羅三藐三菩提心時，過去諸佛及諸弟子若不以六波羅蜜安慰佐助者，不能得阿耨多羅三藐三菩提。

⁷⁸ 隨法學，疾作阿耨多羅三耶三佛：“(If) one follows the Dharma and studies it, one will swiftly become an *anuttarasamyaksambuddha*.”; cf. AS.68.10f. = R.134.9f. = AAA.323.17f. *yasmāt tarhi bodhisattvā mahāsattvā bodhisattvaśikṣāyām āsu śatpāramitāsu śikṣante tasmād etad bodhicittam utpādayante tasmād anuttarām samyaksambodhim abhiṣambudhyante* (“But because the Bodhisattvas train themselves in the Bodhisattva-training, in these six perfections, therefore do they produce this thought of enlightenment, therefore do they awake to full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ486a18.; Zfn.519c12f. 隨法如學，疾成阿耨多羅三耶三菩，便得至佛；Kj.547c9f. 佛初發意時，過去諸佛及諸弟子以六波羅蜜應安慰佐助，故得阿耨多羅三藐三菩提。

⁷⁹ 在所問：“Ask (me) as you like (在；cf. Krsh[2010].620f.)!”; = ZQ486a18. The other versions lack parallels.